The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 8.—WHOLE NUMBER 1100.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, APRIL 17, 1852. AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:
In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8½ " 4½
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for April.

18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

MAY.

1 St. Philip and St. James.
2 Third Sunday after Easter.
9 Fourth Sunday after Easter.
16 Fifth Sunday after Easter.
17 }
18 } Rogation Days.
19 }
20 ASCENSION DAY. [Proper Psalms.]
23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

Poetry.

For the Churchman.

☞ Spirit of the Temple and the Cross.

No. 6.

JEPHTHAH'S VOW.

CHORUS OF ISRAEL RETIRING FROM BATTLE.

Blow the trump—blow the trump—clash the spear on the shield,
To the lion of Judah the Ammonites yield;
The foe hath he scar'd in his toil
He hath trampled the warrior's mail,
While Jephthah's divided the spoil,
And the children of Ammon are loud in their wail!
Blow the trump—blow the trump—smite the spear on the shield,
In the triumph of Jephthah the Lord is revealed,
And Ammon's proud children have fled from the field!

Blow the trump, Gilead! Oh! praise ye the Lord,
O'erthrown the proud Ammonite, shivered his sword;
For bar'd is the right arm that won
The battle for Barak and Jacob of old;
That staid upon Gibeon and Ajalon
The Sun in his chariot of gold!
And Pharaoh he sank in the wave,
And Sisera proud from the slaughter,
Aye there, he made him his grave
'Neath the right hand of Israel's daughter!

Blow the trump—blow the trump! as from Sinai ye heard
Descending 'mid thunder and lightning the Lord;
For Heshbon hath fall'n and Sihon hath fled
And the sword of our God strews the path of the dead!
In the dust they lie low
Both chariot and Man,—
No crown on the brow
From Beersheba to Dan,—
For the breath of the Lord, like the blast that o'erthrew
Pharaoh's host in the wave, smiteth Canaan too—
What fear should we have,
When we think on the wave
That made for the proud host of Egypt their grave?

Blow the trump—weave the garland, for Jephthah hath come
From the children of Ammon a conqueror home:
He hath smitten their ranks
From great Aroer's pile,
Amid Arnon's fair banks
That lies like an isle,
Aye even to Minuith their hosts hath he slain
And the cities that cluster the vine-blushing plain;
All are fallen beneath
The conqueror's sword;
Blow the trump, for the Ammonites' death,
Shout praise to the Name of the Lord!

JEPHTHAH.

Captains and hosts of Israel well ye 've fought!
Yet, 't is not human weapon, but the might
Of Him, who, whether He divide the sea,
Or by miraculous power of cloud and light
Conduct His people, still is Israel's Sword!
The vaunting Ammonite no longer holds
Sway in the Land once his, but our's by Promise;
From Arnon's stream to dewy Hermon all
Shall be our's! Hath not God said?

CHORUS.

Hush the trump, and let timbrel and tabret give strain
To the mirth of the dance, not the chant of the slain;
For lo! what comes?
'T is the daughter he loves,
All lovely as moonlight of Summer that roams
'Mid the motionless leaves of the slumbering groves!
Oh! blessings be round thee, sweet maiden!
Like the morning, with beauties thou 'rt laden;
And the flowers the garland that twine
Round that pale brow of thine,
Are as bright as bloom'd ever in Aden!
Father, blest above men! she is thine;
Be thy strain as the clasp of the vine;
And the words from thy lips, as they flow,
A blessing call down on that brow,
Like the pray'r now ascending from mine!

(Enter Daughter and Maidens.)

JEPHTHAH.—(Turning away with a shudder.)
Is this, Oh God! my vow to thee? My flesh—
My blood—my very life! Like him of old,
Must I too on Thy Altar lay mine own,
And make my peace with Thee an act of blood?
Pity—oh God! help me!

DAUGHTER.

(Seeks his embrace, as he turns from her.)
My father!

JEPHTHAH.

That voice, amid the strangenesses of life,
Known above all—and above all—the dearest!
Had Music's self for ever fled the earth,
Ere hence she took her last farewell to Heaven,
She would have made her shrine, a daughter's voice.

DAUGHTER.

Oh! My father—

JEPHTHAH.

Men call the conqueror brave,—and lo! I tremble—
Must I, who stood alone—unshaken 'mid
The sword, and spear, and weightiest array
Of Ammon, now before a woman's voice
Tremble? Is this man's boasted sinew? This
His strength, that woman's feeble tones should send,
Like God's own thunder, back the quailing soul
To its abiding place?

DAUGHTER. (Still clinging to him.)
Oh! my dear father, turn!

JEPHTHAH.

That voice—that voice again!
It needs but Death to smite, and even then
That voice would twine itself with parting sense,
And, blending with the choral song of angels,
Anthem the soul as it went up to God.

DAUGHTER.

Dear father, look on me! Is't Nature's wont
To turn from a face where, as in a page,
She cons the holy lesson of her love,
The mystic character no eye can read
Save a Father's? Seeks not the soul to God? The Sun
The bright blue field of heaven to run his course
Ere he lights up his altar in the West
For coming night to worship! and the stars,
Whose train they bear, like Virgins, at the throne
Each object hath its fellowship of love;
Turn thou to me? Is it my guilt—!

JEPHTHAH. (Sinking to the earth.)
Her guilt?

HIBERNICUS.

(To be continued.)

Selected Matter

From the Irish Ecclesiastical Journal.

Jansenism.

The entire Romish system revolves round one fixed centre. Deprive that centre of its fixity, and the whole apparatus of modern dogmas, and fictitious claims, and usurped jurisdiction, is at once disjointed. Take away the principle of the motion, and the adjustments of the system are immediately unsettled, and the distortion of Christianity which the whole machine presents to view is exposed in its true aspect. We need not add, that this centre means the doctrine of the Papal Infallibility, or, in modern language, the tenet of Ultramontanism. Even in days when this theory was not as yet fully developed, it is curious to observe how the various doctrinal disputes which, in spite of its boasted unity, disturb the Papal, as well as every other system of which men are members, and in which human intellects work and strive—it is curious to observe, we say, how, in all such disputes, opposition to Ultramontanism, in some shape or other, appears as a prominent ingredient. In no case is this more striking than in the entire course of the Jansenist movement, in which the Papal claims were put forward in their most absurd and exaggerated form. We had intended some months back to have brought this topic before our readers, taking as our basis the work of Dr. Tregelles,* mentioned in the note, when we found that an article was about to appear in the *Christian Remembrancer* on the subject; on which we readily deferred making any observations on the matter, in order to be able to avail ourselves, as we do at present, of our contemporary's valuable researches. Any one who has ever attempted to collect *for himself* any information on the subject of Jansenism, will easily appreciate how gladly we welcomed such assistance; as there is scarcely any topic, within the sphere of Church history, on which the details still extant are so meagre, as well as rare. Even in the time of Bayle, the writings which cast light upon this controversy had become scarce, and even those to which he refers as more easily accessible, are not to be found in the public libraries of this country. See Bayle's Remarks on the Jesuit Adam.

The first approaches of the storm which afterwards swelled into the war of the Jansenists and Jesuits, may be detected in the dispute connected with the name of Richer:—

"In 1611, Edmund Richer, a Doctor of Paris, published a treatise, '*De Potestate Ecclesiastica et Politica*. In this, he taught that all the powers of the Church are given to the Community of the Faithful; that the Pope is simply their ministerial head; that he is only authorized to act in the intervals which elapse between one Œcumenical council and another; that he is liable to be called to account for what he has done; that he has a bare Primacy, in short, and nothing more. But he went further; and held that, as the Pope derives his authority from the Universal Church, and is her minister during her pleasure, so each bishop derives his power from the Church in his diocese, and is, strictly speaking, its minister; that the Diocesan Synod is that which really governs, and the bishop is merely a kind of vicar during the intervals of its session. Thus it will be seen that Richerism, however frequently confounded with Gallicanism, is, in real truth, very different."†—*Ch. Rem.*, p. 101.

Such principles, pregnant as they are with the most important truths, were not to be crushed by a mere provincial synod. They found more or less of false doctrine in both their impugners and defenders, and ushered in the great conflict which was rising in the Romish Church:—

"A few years after the retractation of Richer, two personages, both learned, both zealous, both reformers, were seated in a student's room in Paris, and discussing the state of the Church. The one—tall, stern, pale, harsh, commanding, looked every inch the ascetic; the other, words, eyes, manner, impregnated with love, the true missionary to a miserable people. The name of the former was Jean du Verger de Hauranne, Abbot of St. Cyran; that of the latter, Vincent de Paul. 'God,' said the former, 'for the sins of the Roman Church is about to remove her: it is useless to oppose His will. He will raise Himself up a more faithful Bride, and will keep her spotless. The Council of Trent, which you uphold, was the packed meeting of a papal faction; to call it œcumenical is an insult to reason; I owe no obedience to its decisions, and will pay none.' And the latter went forth, and warned his congregation against the heresy which he had lately heard ....

"We now come to him whom Ultramontanes call its great heresiarch—the Abbe de S. Cyran. His fortunes are so interwoven with those of his great ally, Cornelius Jansen, Bishop of Ypres, that we must pursue them together. Jansen, born in 1585, near Leerdam, in Holland, was educated first at Utrecht, and then at Louvain, where he formed an acquaintance with Jean du Verger, with whom he visited Paris, and afterwards Bayonne, the native place of his friend. Hence he returned to Louvain, was made principal of the College of S. Pulcheria, Professor of Holy Scripture, and finally Bishop of Ypres. This see he only held six months, being carried off by the plague in 1636. Hauranne became Vicar-General of Poitiers, and obtained the Abbey of S. Cyran, by the name of which he is generally known."—*Ch. Rem.*, p. 103.

Here he formed the acquaintance of the Arnauld family, one of whose members managed the estates of the Abbey of Port Royal des Champs, in the neighborhood of Paris, and by whose means De Hauranne acquired great influence in that community. Agnes and Angelica, in particular, the daughters of Robert Arnauld d'Andilly, received his instructions with avidity, and venerated him as a saint. Accused of false doctrine, he was imprisoned in the Chateau de Vincennes, and after seven years' confinement, was released, only to die, in 1649.‡

S. Cyran and Jansen were the authors of that great schism, which nearly ended in the disruption of the Romish Church, and which is not even yet composed. It called in question, as we have already hinted, the very foundation of Ultramontanism, and involved two seemingly opposite questions—doctrine and discipline—the question of grace and the question of the supremacy. Nor can we assert that the doctrinal part of this dispute originated with Jansen. Baius, a professor of Louvain, had already openly accused the Jesuits of Pelagianism; but he had been compelled by Pope Pius V. to sign the condemnation passed by the See of Rome upon a series of dogmas extracted from his works. The Augustinian party retorted by an attack upon a work of Molina, a Spanish Jesuit, entitled, "On the concord of Free Will with Grace and Predestination." Baronius in vain besought the Jesuits not to defend Molina; and the cause was finally referred to the Congregations *de Auxiliis*. These congregations

"Were carried on under Clement VIII. till 1605, the year of that Pope's death; resumed under Paul V, and finished in 1607. The congregations severally censured the propositions of Molina as Pelagian, Semi-Pelagian, or tending to Pelagianism, and a Bull was actually prepared to condemn them. This is still extant; but the Pope *dared not* to publish it. The Jesuits were too useful to be thrown overboard. The Bull was therefore deferred till the proper time; which proper time has never yet come."—*Ch. Rem.*, p. 104.

Twelve years after this Jansenius commenced his great work, the "Augustinus," in which he attempted to develope the system of St. Augustine on Grace. The Jesuits at once attacked it in a series of theses; and both the book and the theses were condemned by Urban VIII., in his Bull "In Eminenti," of March 6, 1642. But the struggle really began in 1649, when the Sorbonne took up the consideration of the Five famous Propositions, "the Lambeth Articles of the Roman Church,"‖ which were alleged to be contained in the "Augustinus."

Ninety-five bishops besought the judgment of the Pope, Innocent X., on these five propositions; eleven dissentient bishops desiring that the question might be examined where it had arisen. "Of an easy, jovial disposition," the Pope "made little pretensions to be a theologian, and would gladly have abstained from any interference:"—

"Cardinal Chigi, however, his secretary of state, urged him on; the passage which seemed to question Papal infallibility was enough to excite the animosity of the secretary. Innocent X., therefore, decided on condemning the five propositions as heretical, false, rash, impious, and blasphemous. The condemnation is dated May 31st, 1653."....

"The Jansenists, were called on to condemn the five propositions; to the surprise and mortification of the Jesuits, they avowed their willingness to do so, with the qualification, however, that they did this in their *heretical* sense, and that they denied the propositions to be really contained in the work of Jansenius. The Jesuits were thus checked for a time. The Jansenists took advantage of the ignorance of their adversaries as to the writings of the fathers, by publishing, without any author's name, an epistle of St. Prosper (the scholar of St. Augustine) to Ruffinus. The Jesuits denounced this as a new piece of Jansenist heresy; and when the real history and authorship of the epistle were made known, and the blindness of the Jesuits was manifested, then they found means of understanding the anti-Pelagian work in an orthodox sense."—*Tregelles*, pp. 18–20.

The aspect of the quarrel was now changed:—

"The controversy now raged on the question, whether the five propositions were or were not to be found in the Augustinus. At a somewhat later period it was that Louis XIV. desired the Count de Grammont to read the book, and to tell him whether they really existed there. One may easily imagine the style in which the unfortunate nobleman performed the enjoined task. 'I have read the book, if it please your Majesty,' said he, after some weeks had elapsed. 'And the propositions?' 'I have not been so fortunate as to find them, but they may be there, for all that, incognito.' "—*Ch. Rem.*, p. 111.

On this occasion it was that the see of Rome committed the strange blunder, of claiming infallibility *on matters of fact*. In a Brief addressed to the clergy of France, bearing date, September 29th, 1654, Innocent X. decreed that the five propsitions were actually contained in the work of Jansenius. On this point the Jansenists joined issue, and denied that the Papal infallibility extended to matters of *fact*. It was attempted to meet this by a distinction between *a fact*, and *a dogmatic fact*. *A fact* is one which has no connection whatever with doctrine; *a dogmatic fact* is one which is in some way or other connected with some question of dogma. The assembly of the French clergy embraced this distinction in 1656. But the difficulty obviously arises,—what question of fact is ever likely to come before the Church, which is not connected with matters of doctrine?

The Brief is now defended on somewhat different principles, of which Dr. Tregelles gives an excellent illustration, in the report of a conversation which took place *about twenty years ago* between Cardinal Cappucini, Papal Legate in Holland, and M. Van Santen, the present Archbishop of Utrecht. The writer in the *Christian Remembrancer* confirms from his own knowledge, the accuracy of the report:—

"VAN SANTEN.—'I have read the *Augustinus* of Jansenius more than once through; I *know* that the five propositions, as condemned, are not contained in that book,: how can I then, as an honest man and a Christian, subscribe a declaration as true which denies a simple fact? I have to do with God and my conscience, even if the Pope and the whole Church should be misinformed. As they cannot alter a *fact*, so they can have no authority from God to require me to sign my name to a declaration which contradicts a fact.'

"CAPPUCINI.—'You see, M. Van Santen, that the table at which we are sitting is covered with a *green* cloth. Now, supposing that the father of a family were to prohibit his children absolutely from entering this room, or even looking into it—well, but if one of the children were to look in through the keyhole, and were thus, by disobedience, to acquire the knowledge that the cloth on the table is *green*, how then would the case stand? If the father were to make out an inventory of the furniture in the room, and if he were (whether by mistake or design, it matters not) to describe this *green* cloth as being *red*; and if he were, on the ground of his parental authority, to require each of his children, as relying on their father's information, to subscribe this inventory as being perfectly correct, it would not be competent to the child who had *seen* the cloth to act upon the knowledge he had gained by disobedience, and to refuse to subscribe the statement in which the color was said to be *red*. The father had a right to forbid his children to look into the room: he had also a right to prescribe to his children what they should sign; and no act of prior disobedience, on the part of any of them, could take away the obligation of unhesitating compliance.'

"ARCHBISHOP VAN SANTEN.—'You have brought forward a curious illustration; but how would you apply it? and how would you vindicate, even in such a case, the subscription to a known untruth?'

"CAPPUCINI.—'There is no untruth at all supposed in the case that I have put; the child is absolutely bound to believe his parent; and, as the only ground he could have for any scruple of conscience would be part of his sinful disobedience, he ought to say, "The command of God requires me to obey my father; I must, therefore, obey him in this point, which involves the sacrifice of my own opinion; and as I am bound, in duty to God, to declare my belief that the cloth is *red*, I may reasonably suppose that my eyes were mistaken when I saw it. Perhaps a sunbeam hindered me from seeing the color correctly; or, perhaps, in punishment of my disobedience, an optical illusion was sent to deceive me. Any of these considerations is enough to justify me fully in subscribing my full belief that the object is really *red*, and not *green*." '

"ARCHBISHOP VAN SANTEN.—'But how do you apply the idea of *knowledge obtained through disobedience* to the question of fact involved in subscription to the formulary?'

"CAPPUCINI.—'Obedience would require that the work of Jansenius, entitled "Augustinus," should not be read, since it was condemned by the bull of Pope Urban VIII. (*In eminenti*).—Any knowledge, therefore, which any person now has of the contents of that book must have been obtained through a transgression of that obedience to which he was bound."—*Tregelles*, pp. 85–87.

The history of this controversy becomes, beyond measure, intricate after 1655. Arnauld was expelled the Sorbonne; and the expulsion of the inmates of Port-Royal was only deferred in consequence of the miracle which was announced to have been wrought within its walls in the case of Marguerite Perrier, a child of ten years old, the niece of Pascal, who was cured of an acute disease by means of a thorn from our Lord's crown! The most *miraculous* part of this transaction, in our judgment, being, that the fact was credited, and that too as being miraculous, even by Pascal himself, as we learn from some remarks of M. Faugere, the late editor of his works, which are prefixed to that section of the "*Pensees*," entitled, "Des Miracles," Pascal's allusion being as follows:—

"Volici une relique sacrée. Voici une èpine de la Couronne du Sauveur du monde, en qui le prince de ce monde n' a puissance, qui fait des miracles par la propre puissance de ce sang répandu pour nous. Voici que Dieu choisit lui même cette maison [La communauté de Port-Royal] pour y faire éclater sa puissance."

In 1566, Cardinal Chigi, now Alexander VII., ronewed the constitution of Innocent X., condemning the Five Propositions, with the addition that they were condemned as being held by Jansenius, and in the sense of Jansenius. In the general assembly of the French clergy a Formulary (which afterwards obtained considerable notoriety) was adopted, to be signed by all candidates for ecclesiastical preferment, accepting both constitutions, and binding the candidate to declare—"I am obliged in conscience to obey those constitutions, and I condemn with my heart and mouth the doctrine of the Five Propositions of Cornelius Jansenius, contained in his book entitled 'Augustinus,' which these two Popes and the Bishop have condemned."

There was, however, a temporary reaction. By the celebrated "Pacification" of Clement IX., who succeeded Alexander VII., it was only required to anathematize the Five Propositions, with a reservation of the sense of St. Augustine; and in 1679 Innocent XI. condemned sixty-five propositions contained in the authoritative writings of the Jesuits. But this reaction was soon at an end. The Jesuits again resumed their influence. To record the sufferings and the persecutions of the inmates of Port-Royal would far exceed our limits. Suffice it to add Dr. Tregelles' account of its final catastrophe:

"On the 29th Oct. following [1709], the valley was filled with troops; a commissary entered the abbey, who demanded all title-deeds that they might have there; he then further declared his commission to disperse the nuns immediately. The prioress gave them her blessing for the last time, and they were sent separately into confinement, in different nunneries, as obstinate heretics. Their removal was accompanied by circumstances of great cruelty. .... The nuns were dispersed in 1709; in the following year the cloister was pulled down; in 1711, the bodies were disinterred from the burial-ground, with the grossest brutalities and indecency; and in 1713, the church itself was demolished."—*Tregelles*, pp. 39–40.

One point only remains. Pasquier Quesnel, born in Paris in 1634, was a devoted follower of Jansenius. In his work, *Reflexions Morales*, which appeared in 1694, the Five Propositions are put forward in their strongest form. The Jesuits soon directed their assaults to this quarter:—

"The Molinists compelled their instrument, Clement XI., to move actively. In 1700, forty doctors of the Sorbonne declared that a *respectful silence*, without submission, was all that was due to a dogmatic decree of the See of Rome. Forth came the *Vineam Domini Sabaoth*, July 15, 1705, condemning this decision in the strongest terms; renewing all the doctrines of the Constitution and the Formulary, and making no account whatever of the pacification of Clement IX. The General Assembly of the French clergy received this Constitution; the Bishop of St. Pons alone had courage to publish a *Mandement* against it. .... In February, 1712, Clement IX. appointed a congregation of five cardinals and eleven theologians, to consider the *Reflexions Morales*. After the deliberations of a year and-a-half—the assemblies having been for the latter part of the time held twice a week, and the Pope generally being present—the work was ended. On September 8, 1713, appeared the famous Constitution, *Unigenitus*, in which 101 propositions, extracted from the writings of Quesnel, were condemned, not separately (as is usually the case), but in the lump. This dogmatic constitution, perhaps the severest blow the Roman Church ever received, may be regarded as the work of three persons—Louis XIV., Madame de Maintenon, and Le Tellier, the King's confessor."—*Ch. Rem.*, p. 120.

The Bull *Unigenitus* excited, as may well be imagined, considerable consternation in France. On the 1st of March, 1717, four Bishops formally appealed from it to the future Œcumenical Council. The different faculties of theology at once gave in their adhesion to the appeal. Cardinal de Noailles and his chapter, with eleven of the Bishops, appealed. They were excommunicated by the Pope, in his Bull *Pastoralis Officii*. The appellants appealed again; whole religious communities joined them, and the various Parliaments suppressed the *mandements* of the Ultramontane Bishops against the appeal. But this resistance was not destined to succeed. At a Provincial Council held at Embrun, in September 1727, De Tencin, Archbishop of that See, succeeded by a series of measures, which we cannot here detail, in crushing all opposition, and in procuring the acceptance of the Bull *Unigenitus*. The See of Rome was not slow in advancing to high station the instrument of its success, whose character and antecedents were worthy of the cause which he served. De Tencin, who had been notoriously elevated to his former see by simony, and whose sister, a renegade nun, was the king's avowed mistress, was rewarded with the archbishopric of Lyons, and a Cardinal's hat.

But we must say a word before we conclude, on a matter closely connected with this topic, to which we have already alluded. We mean the See of Utrecht, the history of which connects the fortunes of Jansenism with our own time. Previously to the Reformation, this See had enjoyed several important privileges; not the least of which had the power vested in its chapter, of freely electing their Bishops. How this *national* episcopate was subsequently opposed by the Jesuits, and how it was thus brought into collision with the See of Rome, we have not space to record. We can only allude to its connection with the persecution of the Jansenists in France:—

"It was a Protestant country that afforded such a refuge and shelter to the remnant of the Jansenists that they could again appear as a definite and tangible body. There were in Holland many Roman Catholics, and amongst them the Augustinian opinions had been widely spread, insomuch as that at the end of the seventeenth century the Roman Catholics of Holland were apparently regarded as mostly Jansenists. Their numbers were then estimated at 330,000. Amongst them many from France had settled."—*Tregelles*, p. 52.

This circumstance did not of course diminish the hostility of Rome. The Chapter of Utrecht became divided in opinion. The legitimate Archbishop, Codde, had died in 1710, and the condition of the Church may be judged of from the following fact:—

"Fifteen years had now elapsed since any ordination had been held in the Church of Holland. The elder priests were dying off; while a stream of young Molinists and Ultramontanes was continually poured in from Brussels and Cologne. If this state of things could not be remedied, the Church of Utrecht was plainly near its end." *Ch. Rem.* p. 143.

The temporary remedy adopted was rather singular. The Chapter of Utrecht applied to Luke Fagan, titular Bishop of Meath, who consented to come to their aid.

"In four ordinations he ordained twelve priests; this was in the years 1715 and 1716. He, however, required a solemn promise from each of the candidates that they would never reveal the circumstances of their ordination during his life. A curious event occurred some years afterwards. The secret was not so well kept as to prevent an indistinct rumor from reaching the Court of Rome that some Irish bishop had ordained priests for Utrecht. Fagan, by this time [titular] Archbishop of Dublin, received orders to discover which prelate had done so. He convoked the Irish bishops, put the question to each of them individually; and returned for answer that, after examination, he was persuaded that none of the bishops, of whom he had inquired, had held any such ordination."—p. 143.

We cannot pursue this history any further. We must conclude by observing, that the Chapter of Utrecht, acting under the advice of the celebrated Canonist Van Espen, succeeded in restoring the Succession of their Bishops in 1724; and that each Bishop, since that period, has given notice to the See of Rome of his election and consecration, and has, in due course, been answered with a Brief of Excommunication. This Brief of Excommunication has always been answered by an appeal to the NEXT ŒCUMENICAL COUNCIL; the last appeal from the present Bishops bearing the date of February, 1825.

---

* "The Jansenists: their Rise, Persecutions by the Jesuits, and Existing Remnant. A Chapter in Church History. By S. P. Tregelles, LL. D." London: Samuel Bagster and Sons. 1851.

† "It is easy to guess what the fate of such a book would be. Church and State alike condemned it. The Cardinal Archbishop of Sens, in a Provincial Synod, declared it heretical: the Council of State, Louis XIII. being a minor, proscribed it: Richer was forbidden to defend it on pain of suffering as a traitor: and a retractation of his system was forced from him in the year 1629."

‡ "Angelique Arnauld had been appointed abbess in 1602, at the age of eleven years. The abbey was in a state of lax discipline, and the appointment of an abbess at such an age, and the deception practiced on the Pope, to whom it was certified, by the relations of the young abbess, that she was seventeen, do not indicate a high standard of ecclesiastical morality at that time amongst the French Roman Catholics. The authorities of the Church were conniving parties to the imposition as to the abbess's age."—*Tregelles*, p. 11.

‖ 1. Some precepts of God are impossible to just men, willing and endeavoring to keep them, according to the present strength which they have; also the grace, by which they may become possible, is wanting to them.

2. Internal grace, in the state of fallen nature, is never resisted.

3. To merit and demerit, in the state of fallen nature, liberty from necessity is not required in man, but only liberty from constraint.

4. The Semi-Pelagians admitted the necessity of prevenient interior grace for all (good) acts, even for the commencement of faith; and it was in this that they were heretical, that they would have that grace to be such as the human will could either resist or obey.

5. It is Semi-Pelagian to affirm that Christ died, or shed His blood absolutely, for all men.

From the London Evening Journal of March 24.

The Bishop of Exeter and Miss Sellon.

In connection with Mr. Spurrell's discreditable attack on the Sisters of Mercy at Devonport, and Miss Sellon's reply, the Bishop of Exeter has addressed the following communication to that lady:

Bishopstowe, March 20, 1852.

My dear Miss Sellon,

I have read your 'Reply' to Mr. Spurrell's pamphlet with the attention which is due to it, and which it could not fail to excite in one who feels towards you the sincere admiration which I feel for your deep, continued, consistent, unexampled (at least in these latter days) devotion of yourself, your time, your talents of every kind, to the service of your Redeemer, and of His poor, His little ones, whom He emphatically regards not only as His own, but as Himself.

But while I feel thus towards you, I must not disguise my opinion on what I have read. There are particulars in your case, as stated by yourself, which make it my duty to withdraw from that connection with your institution which is indicated by the title of Visitor, but which has been, as might be expected, little more than a mere title. So long as the nature and operations of the sisterhood could be judged of by the rules which have been published to the world, especially those which were submitted to me, and were in part prescribed by me, before I consented to become officially connected with your community, I could have no hesitation in giving to you whatever encouragement the use of my name might afford.

But I frankly avow that I do not think those rules form any longer a true criterion of the nature of your institution. Let me cite the two first of them:

"1. A legal instrument has been prepared, by which certain of the sisters have agreed to live together (conforming to certain regulations sanctioned by the Bishop, for the better conduct of the interior of the institution), but *with free liberty to any sister to withdraw, if it shall so seem good to her*."

This was the prime, the fundamental principle, on which I consented to be your Visitor. That it has been knowingly and intentionally departed from I am very far from saying. You are incapable of knowingly departing from any condition under which you have ever placed yourself; yet that it has been *virtually* abandoned is, in my judgment, manifest, not merely from the portion of your letter to Miss——, cited in the pamphlet of Mr. Spurrell, p. 39, but also from your own comment in your "Reply," p. 9, and still more from your observations in p. 21, on "the sacred calling," "the calling of God" to your sisterhood, and the sinfulness of "looking back" in any who "had perceived this calling, and who, having, after due trial, given herself to it, had yet retracted."

I avoid entering into consideration of the sacredness of such a calling, still more into the question whether it be of such a kind that to relinquish it is, indeed, as you scruple not to declare, "yielding to temptation as did Demas," who, be it remembered, forsook an apostle, and with him the service of his divine Lord, "loving this world rather than to suffer hardships." I enter not into this consideration, I say, because it is enough for my present purpose to show the virtual inconsistency of such a calling with the first fundamental rule of your institution, that there be "free liberty to every sister to withdraw, if it shall so seem good to her."

Now, let me not be misunderstood. I am very far from blaming you and the sisters at aiming at what is impossible, when you and they have listened to "that voice in the heart which bids it think no longer of earth, which calls the soul to live only for the Lord, in bringing other souls to Him." I only mean that this is a course of life beyond and above that which was contemplated when I accepted the office of your Visitor.

II. Again, with regard to your second rule.—"That any sister so withdrawing, or in any way ceasing to be a member of the society, shall be entitled to her own personal property; but neither she nor her heirs shall be entitled to any share of the common property of the society."

Now, how does the course actually followed by you accord with this? The rule implies that the property which every sister may bring with her shall continue to be hers, at her sole disposal; and that when by death she ceases to be a sister, she may bequeath her property to whomsoever she may think fit. This was a matter particularly contemplated when those rules received my sanction; for I apprehended that, without some such provision, great abuses might occur, and still greater be suspected; and and yet I read in p. 22 of your "Reply," "We have all things in common. When we receive money of our own, we put it into the treasurer's hands, and it goes to the common stock, unless any sister thinks it *her duty to send it* out of the community *as soon as* she receives it." What then becomes of her personal property in anything which she does not think it her duty to send away as soon as she receives it? It should seem that nothing but a sense of "duty" would justify a sister in employing any part of her own funds, in any manner, or for any purpose, except the increase of the common stock of the community. Inclination, affection, preference on any account, except "duty," is not to be permitted to influence a sister in disposing of her property, even "as soon as she receives it." Nor, if she then omit to attend to what may be deemed the demands of "duty," is she at liberty afterwards to regard the property as her own; it will have been merged into the common fund.

Again, if she use the liberty reserved to her by the first rule—"to withdraw if it shall so seem good to her"—it should seem that there will be no "personal property of her own" to which she will be "entitled." All will have passed to the community; and if she withdraw, she must be content to withdraw penniless, or with only that which the sisters may think fit to give to her.

Now, there may have been some inaccuracy in your statement on this head, or in my interpretation of it; but be this as it may, if there be here any approximation to accuracy, I cannot understand how the practical arrangements of your institution are compatible with the second fundamental rule.

And here again I entreat you not to misunderstand me. I am far from condemning any lady of mature age, as all the sisters are, for doing what they will with their own, much less for bestowing it altogether on an institution whose object is the honor of God and the service of his his creatures. I only say that the two principal rules which I deemed it necessary to require, as conditions of my being officially connected with your society, have been violated; and the conclusion to which I am unwillingly brought is, that my official connection with you must cease.

In truth, the progress of your action has been such as makes a visitor absolutely useless, or worse than useless. Such an officer must have either nothing to do, or a great deal too much; for, if he does anything, he must have to inquire into all the internal arrangements of a community of ladies, laboring for the best and noblest ends, yet doing things, be they many or few, in the exercise of their Christian liberty, as allowed by the Church, which the visitor may deem inexpedient, and even perilous—or, at least, giving scandal not only to the ill-informed, but to many others, who are reasonably jealous of anything that has even the semblance of corrupting the purity of doctrine or of practice in our own Apostolic Church. Under these circumstances, it may be the duty of him who is the visitor—and I frankly own, that I feel it to be my own duty—to avoid the appearance of sanctioning what, if he continues visitor, he either must have the appearance of sanctioning and approving, or must, by a very questionable exercise of authority, forbid.

For these reasons you will not be surprised at the resolution which I have felt it my duty to announce to you. In doing so I hope that neither you nor others will consider me as ceasing to take the same lively interest as before in the prosperity of your institution, or as ceasing most thankfully to acknowledge the great amount of spiritual as well as of temporal good which God has been pleased to make that institution the instrument of conferring on the destitute—the spiritually destitute—multitude around you.—Though I cease to be your visitor, yet I shall be at all times glad to receive you, and to have the same cordial communication with you which I have been accustomed to have—in particular, to give to you and yours that comfort and support which, for my office's sake, you tell me that you derive from the blessing of your Bishop. May He whose faithful, whose devoted, whose most exemplary servants you are, shower down His blessings upon you! May he give you a right judgment in all things! Enlightening you with His wisdom, sustaining you by His strength, cheering you by the sure tokens of His love!

Before I conclude, there are a few words yet to be said. The first is a word—I will not say of censure, but of caution. Let me warn you of what I deem the extravagance of your claim on the obedience of the sisterhood— the "Holy obedience," as your rule calls it. So rigorous a demand of the submission of the understanding, as well as the will, of one human being to another, cannot, in my judgment, be enforced without serious danger to the spiritual condition both of her who governs, and of those who are governed. Even if in your own case there be, as I hope and believe there are, qualities which may render the system less mischievous than it would be in many others, yet the system itself seems to me hardly reconcilable with that prime Christian grace, humility. While I am on this subject I will remark on the title which you claim of "Spiritual Mother," and still more "Mother in Christ." Is then a commission from your Saviour claimed by you? Did he while on earth institute such societies as yours, and place predecessors of yours at the head of them? Be content, I beseech you, with being a "*Sister* in Christ" of those who labor with you, and will rejoice to recognise you as the Superior—the only title which the original rules give you; as such they will, I doubt not, love and honor you as a mother.

But there remains an act of justice to be done to you and to the sisterhood. In the attack upon you—of which let me say once for all, that its tone and manner excite in me, as in every other whom I have heard speak of it, a feeling of intense and unmitigated disgust—I read the following passage:—"When it is known that the orphan girls have been brought to confession!—when it is known that the sisters, the superintendents, and teachers in the schools and asylums, inculcate to the utmost of their power into the minds of the scholars and inmates of these establishments their own false religious views, their charities at once assume a very different complexion to ordinary ones. Institutions where alms are given out, and error withal, are no blessing to any country, and the sooner they cease to exist the better."

In consequence of reading this passage, containing a charge which no Christian minister, I thought, could have permitted himself to write, without first ascertaining that there was strong evidence to sustain it, I felt it my duty to communicate with the incumbent of the district in which the Orphans' Home, its schools, its asylums are situate. My letter called on him to tell me—

"I. Whether, as minister of the parish in which the Orphans' Home is situate, you *visited* the schools kept by the sisters, especially that for sailor boys, and whether you found that they were taught according to the principles of the Church of England? Were there any—if any, what—books used in the schools not on the list of the Society for promoting Christian Knowledge?"

"II. In their visitings of the sick did the sisters interfere with your pastoral charge; especially, did they teach the many Popish or unsound doctrine?"

"III. Was *confession* part of the regular discipline of the Home?"

"Were the orphans or any one else *required* to *confess*, or was it all voluntary?

"IV. Had you any opportunity for seeing, or reason for believing, that either worship of the Virgin Mary, or any other Romish practice existed in the Home?"

To these questions I received the following answers:—

"I. As minister of the parish, I have visited the schools kept by the sisters. Their College of Sailor Boys I visit every week, and catechise all the boys for an hour in the Church Catechism. Their orphan girls also I have long been in the habit of catechising two days in the week, for an hour each time. I am as confident, therefore, as I can be, that they are all taught strictly in accordance with the principles of the Church of England. I do not remember ever having seen any books used for their religious instruction not on the S. P. C. K. list. I believe, however, Dr. Watts' little book of hymns and moral songs is rather a favorite with some of the children, which is not, I think, on the list. At the Sailor Boys' College some educational works also are used not on the Society's list—such books as 'Keith on the Globes,' for instance."

"II. In their visiting the sick, so far from interfering with my pastoral charge, they have on very many occasions materially aided me, both in bringing cases to my knowledge, and also in reading to them. They have a rule never to leave any book in a sick room which is not on the S. P. C. K. list; and this rule I can with much confidence say, has been very strictly acted upon. I generally know *when* they have been visiting any poor sick person, by seeing a new large Bible and Prayer Book in the room. I do not believe they have ever taught other than the sound doctrine of the Church of England in their visits."

"III. Confession is not a part of the regular discipline of their house. Those who *desire* confession are free to use it, but none are required to confess, or considered in any way to break the rule by not doing so. It is purely a voluntary matter. Several ladies who have been with the sisters a considerable time do not use confession.

"A few of the elder orphans have been to me for confession, but it was at their own desire, and they have found in it, I believe, great comfort and help. It met their need, poor children, before going to holy communion, considering what had been the scenes and temptations of their early life."

"IV. I do not for a moment believe that either worship of the B. V. Mary, or any other practice peculiar to the Church of Rome, exists in their house. I have had very frequent opportunities of observation, but have never seen anything of the sort.

"I might say much of the great and good works which this devoted band of sisters are carrying out; but I have confined myself to answering your lordship's questions as plainly as I can, which is what I believe your lordship would now wish me to do. "I am, &c.,

"G. R. PRYNNE."

I have thus given the questions put by me to the minister of the district in which your House of Mercy is situate, and his answers. I have done this simply as an act of justice.

The concluding paragraph of his answer induced me to request from him a further communication, which, however, I will not narrate to you; but I shall give it to the world as an Appendix to this Letter, which, after the statements already made by Mr. Spurrell and yourself, you will not be surprised that I should publish.

Believe me, my dear Miss Sellon,
Ever to remain your faithful, admiring, and affectionate friend,
H. EXETER.

Then follow two very striking letters from Messrs. Prynne and Hetling, the clergy of the place. We wish that we could find room for them, for they present a most touching testimony to the Christian works of these devoted ladies, as well as to the entire accordance of their teaching and labors with the Church of England.

From John Bull of March 22.

General Election of Proctors to Serve in Convocation.

It has been formally announced by the Noble Earl at the head of HER MAJESTY'S Government, that within six or eight months, at the latest, a dissolution of Parliament must take place; and a factious coalition may—if it can muster strength sufficient, which is improbable—force it on at a still earlier period. The dissolution of Parliament, and the general election of representatives to serve in the new House of Commons, will be accompanied by a dissolution of the Church's Synod, and by a general election of Proctors to serve in the new Convocation.—This is a prospect which claims the serious consideration of Churchmen, and especially of the beneficed parochial Clergy who form the constituency of the most important section of the representative element in Convocation. Upon former occasions of a like kind it was perhaps not unnatural, that little attention or interest should have been awakened. Convocation had silently taken its place among the painful legal fictions by which our Church is encumbered, and her action crippled. It signified little, who were the persons designated, whether by a real or a sham election, for an office, the customary function of which was to do nothing; even attendance at the opening ceremony on the first day of the first Session being in the nature of a work of supererogation rather than of a practical duty.

But the case is widely different now. For two years in succession the Convocation of one, and that the more important, Province has proved itself a living reality. Instead of directing his registrar to go through the process of adjournment and prorogation in the presence of the spiders and cobwebs of the Jerusalem Chamber, the LORD PRIMATE has met face to face with an assembly of Suffragans and Presbyters of his Province. Instead of the formal note of official proclamation, the living voice of our National Church has made itself heard within those ancient walls, from which the decree for the cleansing and restoration of, her sanctuary went forth of old. The instrument used for extinguishing the action of her sacred Synod has twice been postponed to the earnest petitions of her Clergy and Laity for the restoration of that action. When the next convocation shall assemble for the first time, these petitions will, in multiplied array, demand admission, and solicit a favorable hearing; and not only so, but they will be supported by other and mightier petitions, petitions to the Throne of Grace for the aid and blessings of the SPIRIT OF THE LIVING GOD.

The solemn prayer to the "FATHER OF LIGHTS AND FOUNTAIN OF ALL WISDOM, that He would grant HIS HOLY SPIRIT to descend upon that Council, even as of old upon the Council of the Apostles, to guide it into all truth, and to enable it, in conformity with our Holy Reformation, steadfastly and constantly to maintain the Apostolic and truly Catholic Faith," will no longer be a profane mockery of HEAVEN. It will be an apposite and a devout preliminary to the deliberations which are to follow. These deliberations will, in any event, turn upon the question whether the necessary license of the Crown to proceed to the business of ecclesiastical legislation, shall be solicited—either in general terms and for general purposes, or for certain specific objects, and among them for such a revision of the constitution of Convocation itself, as may render it better adapted to the altered circumstances of the times. Any arbitrary, despotic interference with the discussion of this question is not to be apprehended. Even the doors of the Chapter House of York Minster will have to be unbarred. In the Jerusalem Chamber at Westminster the Archbishop of Canterbury will no longer be unprepared to discharge his proper functions as President of the Synod of his Province. The experience of the last two years, reflexion on the common sense and equity of the case, and the assistence of competent advisers, will, we doubt not, have led his Grace to perceive that it were unmeet to stretch the rights incident to that high function to excess for the purpose of evading its essential and imperative duties. Nor is there any reason to apprehend that when the Convocation shall next approach Her Most Gracious Majesty with a prayer for the necessary license of the Crown, the Queen will be advised to deny to the Church a right which is inherent in her Constitution, which the Sovereign is, by the Coronation oath, pledged to maintain inviolate. For, happily, Her Majesty's constant favor and good will towards the Church of which she is, by the Grace of God, the Temporal Chief Ruler, and the Defender of Her Faith, will no longer be intercepted by a spiteful persecutor, but will be seconded by a Statesman who acknowledges the Divine Ordinance, and sees in her efficiency the best safeguard to the Throne.

With such a prospect opening before the Convocation which will assemble after the approaching dissolution, and with a number of important measures for the increase of the Church's efficiency awaiting its action, it is evidently a matter of no slight importance that the elections should be regularly conducted, and that fit and proper men should be chosen to represent the parochial Clergy. By fit and proper men we mean men of sound Catholic principles, and of Christian temper and sobriety—not men of extreme views, still less men whose sympathies are alien from, or hostile to, the Church; not men who would desecrate the Church's sacred Synod by turning it into an arena for faction fights, but men who, under a solemn sense of the responsibility of their office, will seek for no other Peace than that which is based on the Rock of Truth, nor contend for the Truth otherwise than in the Bond of Peace and Charity.

We deeply regret to find that the organ of one of the extreme parties in the Church has already sounded the note of party strife, either through a real apprehension—for which we have as yet seen no cause—of the machinations of an opposite extreme party, or through wilful misrepresentation of those whose soundness and sincerity of attachment to the Church is an offence to her less sound and less sincere members. That factious clamor will be raised, is, indeed, to be expected in this day of religious self-will and confusion. Nevertheless we have no fear for the result. We place our reliance, under the Divine Blessing, upon the sound and honest Church feeling of the great majority of the Clergy of our Church. In this hopeful view which we have taken of the subject, we are not a little encouraged by the fact that the first impulse to preparation for the coming election of Proctors has been given, not by any party chargeable with extreme views on either side, but by the Society for the Revival of Convocation; a Society whose energy as well as influence was attested by the proceedings of the Convocation of Canterbury at the beginning of this session, and whose sound Churchmanship is placed beyond the reach of suspicion, both by the declaration of attachment to the English Church, as a branch of the One Holy Catholic and Apostolic Church, and by the explicit repudiation of all Romanizing as well as Rationalistic error, embodied in its constitution.

VIRGINIA THEOLOGICAL SEMINARY.—There are thirty-two students at this Institution at the present time: twenty belong to the Diocese of Virginia, six to New York, three to Pennsylvania, two to South Carolina, and one to Massachusetts. In the Junior Class there are ten students, in the Middle eight, and in the Senior, fourteen.—*Ep. Recorder.*

Communications.

For the Churchman.

The ensuing article on the Syriac New Testament and Dr. Murdock's translation is, I think, worthy of a place in your columns. Unless I greatly err, it is from the pen of one of the soundest and best-learned divines in the Church. In nothing is a man's philosophy, no less than his theology, more apparent than in his estimate of Antiquity and its documents. The truly appreciative spirit of this article is in admirable contrast with the uncatholic and rationalistic tone of certain recent criticisms on the same Version. I need only refer your readers to the forcible comments on these criticisms, in the *Churchman* a few months since, by a correspondent, whose initials represent a name to me most dear and valued. W.

From the Calendar.

Syriac New Testament.

Dear Mr. Editor, It is rare that I feel any disposition to differ from an opinion expressed in your editorials. It has occurred to me however that there is a point of view, important to be borne in mind, from which a conclusion might be drawn, touching the nature and value of Dr. Murdock's translation of the Syriac New Testament, different from yours. Had the doctor proposed his translation as a substitute for, or even an improvement upon the version in common use, all your criticisms would have been just, and even more might have been called for. But I do not so understand his design. His object is, as I gather from the work, to present the English reader with a distinct view of the New Testament *as it appears in the Syriac.* In doing this, he would find it necessary to employ language which had not already acquired a fixed or technical meaning in English, differing in any degree from the usage of the Syriac. He was not to assume that, because the Syriac would admit of being rendered into the Saxon of the common version, that such language was the best; on the contrary, the rule adopted by the translator to employ other terms where they could be readily found, seems to me a sound and necessary one. Had he adopted the other course, we should have really had the old version of the Greek, instead of a new version of the Syriac, and should have failed of obtaining any life-like picture of the original, where the shade of thought in the Syriac differed from the Greek. It seems to me, therefore, that Dr. M. pursued the only course he could, consistent with his purpose of presenting THE SYRIAC *in an English dress.*

Among the terms which the translator has adopted, that of *Life*, where the English has *Salvation*, and *Vivifier* for *Saviour*, are the most important. Had these terms occurred in the work of one who was supposed to be in any way inclined to what has been called the Hegelian view of theology, it would have smacked of that hypothesis. But Dr. M. is known to be a stanch defender of the opposite school, and to sympathize with the old supernaturalists of the stamp of Mosheim; and hence there can have been no philosophical bias leading to the adoption of this phraseology. That the word rendered *Life*, (*Life*, as a cause of *living*, and not as a consequence merely) does properly signify *Life*, I think can not be doubted, and that He in whom is this *Life*, and who imparts it to others, giving them *Life* also, making them *alive*, is a *Vivifier*, will also be granted. Whether *Life* is a better word than *Salvation*, depends upon two considerations, the proper meaning of the Syriac original, and its English substitute.

The Syriac looks upon salvation as a subjective change in man, wrought through participation in the *Life* of the Messiah. A few examples will make this apparent. "If in any one there is not the spirit of Messiah, he is none of His," Rom. 8: 10. "The SPIRIT giveth Life," 2 Cor. iii. 6. "The LORD himself is the Spirit," 2 Cor. iii. 17. "Even so also, will the life of JESUS be manifested in this our mortal body," 2 Cor. v. 11. "If JESUS MESSIAH be not in you, ye are reprobates," 2 Cor. xiii 5. "It is no more I who live, but the Messiah liveth in me," Gal. ii. 20. "When the Messiah, who is the source of our Life, shall be manifested," Col. iii. 4.

These are but specimens of texts which abound in the New Testament, and which, in the version before us, give a more lively sense of our union with CHRIST, than Christian men of the present day generally derive either from Greek or English. And yet the view thus given by the Syriac, is one which pervades the writings of the early fathers. The very title THEOPHORI, in which the primitive Christians rejoiced, is regarded as an unmeaning, almost as a blasphemous epithet, by the theology of modern days, merely because the fundamental thought on which the name rested has been lost sight of. And the same may be said of another name not uncommon among the ancients, CHRISTOPHORI, against which the popular theology of the day would enter its strongest protest.

That these names, and many expressions of the early theology, were based on a lively apprehension of the truth brought to view by Dr. M's version, does not seem to admit of question. That men do not see the same truths in the common version, is only because they come to the perusal of it with certain preconceived theories, out of which they have deduced principles of interpretation which have taken the *Life* out of the body.

As to the use of the word *Vivifier* for *Saviour*, I am free to say that I should not consider it an improvement, if it had been proposed as a substitute for *Saviour* in the common version. Yet, as presenting a striking confirmation of a truth which has lost much of its primitive glow—our *Life in* CHRIST, we in Him, and He in us—I am glad to see it. We need, at the present day, something to make us understand more thoroughly, and feel more deeply the nature of that intimate union which subsists between CHRIST and the Christian; such faith and love as would make us feel that CHRIST is our *Vivifier*, and therefore our *Saviour;* that He saves us, not by some outward, scenic representation, made upon the platform of eternity, but by the impartation of a principle of *Life* from His most holy Person. I look upon Dr. M's translation of the Syriac, as an incidental contribution to this end, the more important, because this end seems not to have been at all in his mind.

There are numerous passages, in which it seems to me that the language of Ignatius, Polycarp, Justin, and Irenæus, approaches more nearly to the Syriac than the Greek, while Tertullian and Cyprian seem to have been more conversant with the Greek, or perhaps with an old Italic version forming the basis of the Vulgate. It might not be easy to prove this, since we know the Fathers generally quoted the Scriptures from memory, *according to the sense*, and yet there are shades of thought which seem to me clearly to raise such a presumption.

There are several other points upon which the testimony of the Syriac is important. In Acts ii: 42, where the Greek reads "breaking of bread," the Syriac has "in breaking the Eucharist." The Syriac also favors the idea that Epaphroditus was the Apostle—Apostolic-Bishop of Philippi. The Epistle is addressed to "the saints that are in JESUS the Messiah at Philippi, with the Elders (Presbyters) and Deacons," and in it Epaphroditus is called (ii. 25) "the brother who is an assistant and laborer with me, but is your Legate (Apostle) and minister to my wants." The language of the Syriac is uniform, in regard to the officers of the Church, those persons which Episcopalians suppose to have been *Presbyters*, but which the Greek calls *Bishops*, being uniformly called *Presbyters* or *Elders* in the Syriac. In the Syriac, the grades of office were, *Apostles*, *Presbyters* and *Deacons*. Dr. M. says, *Legates*, *Elders* and *Deacons*, where the translation does not seem to us the most happy. We do not object to it, however, for it is in accordance with a general principle which we approve.

The testimony of the Syriac in regard to *Baptism* is especially important. It is altogether incredible, that if immersion had been the primitive mode of Baptism, that the Syriac translator would have employed *amad*, which signifies *to stand*, *to cause to stand*, to denote that rite. Take, for example, the proof passage of the Immersionists, and test it by substituting the sense of the Syriac root, (Rom. 6: iii. 6.)

"Do ye not know that we who *are caused to stand* (are baptized) into JESUS MESSIAH, *are caused to stand* (are baptized) into His death? For we are buried with Him in *being caused to stand* (baptism) into death; that as JESUS MESSIAH arose from the dead into the glory of His Father, so also we [should arise] to walk in a New Life. For if we have been planted [i. e. when made to stand] together with Him into the likeness of His death, so shall we also [be made to stand] into [the likeness of] His resurrection."

We wish the translator had extended his Canon of translating all words, to this class of cases. The Baptists insist upon having *baptizo* translated; we should have been glad to have seen *amad* translated also.

These are some of the reasons which have led us to welcome the translation of the Syriac New Testament as a valuable contribution to Biblical study. The original Syriac must, from the circumstances of the case, be unknown to most, even of the clergy. We are glad, therefore, to welcome the Syriac in an English dress, as we are able to do in this work, to a very good extent. The importance of this can hardly be over-estimated, when we remember that the Syriac was the vernacular tongue of our LORD and His Apostles, and that the Syriac undoubtedly represents the views, feelings and condition of the Church in the first century of the Christian era. A. B. C.

For the Churchman.

A Crumb of Comfort for the Evangelical Brethren.

The Rev. Mr. Shimeall, late one of their number, in his new book, thus characterizes the Evangelical system, as it exists at present in the Church. "Enough has been said, to disclose the REAL PURPOSE AND END of the so-called Evangelical or Low Church advocates of prelacy in the adoption of that mode which characterizes the advocacy of their theory. Stripped of its sophistical guise, it is found to be *precisely identical* with the Hobartian, Tractarian, and Romish schemes of the same system. To pretend that the theory of ministerial parity and that of modern prelacy, as advocated by Low Churchmen, are but "*partially* separated" by a "*slight* diversity;" that the Preface to the Ordinal, on the hypothesis of Dr. Stone, *does not* "unchurch a considerable portion of Christendom," *and* that it is free from the charge of an "arrogant assumption of *spiritual* and *priestly* power—those extravagant claims of *exclusive* government and priestly power and grace," which they allege holds true against the Hobartian and Tractarian and Romish theories, and therefore, they *cannot* "go through Christendom and dogmatically determine which so-called Churches are pure and which are false;" nor affirm that all societies *not* in connection with a Bishop episcopally consecrated are *no part* of the Catholic Church, their ordinances being *invalid*, &c; while, at the same time, they affirm of *their* Church that, upon the combined authority of "holy Scripture and ancient authors," she teaches that "it is *evident unto all men* what "conditions are *necessary* to constitute Christian societies *true Churches;*" and that *their* Church is the PARENT, the BASIS, the BULWARK of ALL THE RELIGION possessed by their anti-episcopal neighbors, and claim that they are all "united to *them* through a faith transmitted from the beginning, through sacraments in an equally long succession," back "to the original fellowship of the Apostles," &c., SUCH A SYSTEM, I AFFIRM, CAN ONLY BE DESIGNED FOR PURPOSES OF DECEPTION AND FRAUD. And of all the theories extant of *human* device, calculated, as I have said, "by good words and fair speeches, to deceive the hearts of the simple," this theory of prelacy, thus disguised under a Protestant Episcopal Evangelical garb, holds the foremost rank."

"IT IS THE MOST POWERFUL CONFEDERATE OF THE ROMISH DELUSION . . . . and so, Presbyterians and all others concerned, I would earnestly caution you . . . . to "beware" of the insidious blandishments of those so-called Evangelical or Low Church advocates of prelacy, who, assuming the Protestant name, conceal the proscriptive, exclusive, unchurching, Romish attributes of the prelatical theory, beneath the pretexts of great liberality, catholicity, and christian fellowship, towards those of "other denominations," until, having seduced you within the inclosure of the Episcopal pale, as the curtain of disguise is gradually drawn aside, you find yourselves inducted by piecemeal into all the mysteries of the mystic faith."

NOTE.—The italics and capitals are the author's.

For the Churchman.

The Embassy to England.

As some variety of sentiment may manifest itself as to *the principle* of selection of the Bishops who shall be sent to attend the closing of the Jubilee Services of our Mother Church, permit me to suggest that as it is the Jubilee of a great MISSIONARY Society, there will be something exceedingly appropriate in the selection of our two MISSIONARY BISHOPS to be of the number.—Their position, as belonging to the entire American Church, and not to a single portion of it; their experience of missionary life; their personal acquaintance with large portions of our vast country, not generally visited or well known; the variety of their information and manner of life qualifying them to meet with cheerful yet dignified accommodation; the peculiar circumstances of such a mission; the admirable qualities of the individuals themselves—all point them out as men who would do honor and good service to our American Church, and would be very acceptable guests abroad. There would be a fresh, agreeable, and healthful impression made by such visitors, which could hardly be equalled by others, however eloquent, learned, or refined. And if any deserve a refreshing respite from exposed and wearing work, these do.

Of course our reverend Fathers in the Church will decide in this matter without our help, and we will most cordially unite in their decision; but I trust there is nothing wrong or immodest in this mere suggestion of A PRESBYTER.

For the Churchman.

The Christian Times.

To the Editor of the Churchman:

SIR, Allow me to correct a misconception which has led you to state in your paper of Saturday last that the Christian Times is a dissenting newspaper.

That journal has been established and supported, both editorially and pecuniarily, by clerical and lay members of the Church of England: those who were prominent among the founders of the Evangelical Alliance, and literally maintains its titular distinction as a chronicle of events, and other matters of interest to the Christian community.

It is not the organ of a sect or party, or it would not be what its title imports, Christian. It is not, however, owned or supported by dissenters, but by members of the Established Church of England, and cannot therefore be called with truth a "*dissenting newspaper.*"

I am, sir, your obedient servant,
ANGLICUS.

Brooklyn, April 12, 1852.

Anglicus will perceive that the language is that of the *English Churchman*, who, we suppose, is well-informed on the subject. From the extracts we have seen, we find no reason to doubt the correctness of the term, so far as teaching and spirit go, by whomsoever it be conducted.—ED. CH'N.

THE CHURCHMAN.

NEW YORK, APRIL 17, 1852.

The Plymouth Sisterhood.

We intend to devote a short space to the subject of Miss Sellon and her associates at Devonport.—The statements of their proceedings that have been called out by the attack of the Rev. Mr. Spurrell, show an immense amount of labor and good deeds, effected by a few devoted women with a very limited supply of pecuniary means. It is a tangible and living proof in these degenerate days of the energizing power of the Christian principles of faith and love, and enables us to judge, in some measure, of the mighty workings and effects of those same principles in the early ages of the Church.

We learn from the *Guardian* that Miss Sellon, with one only associate, commenced her good work in Devonport (Plymouth), in the year 1848. The number of Sisters was soon increased. First they received into their house young orphan girls, whom they clothed and educated to be servants. They also visited the poor at their own houses, and attended and assisted at the parish schools. They have at the present time, resident with them, *twenty-seven* orphan girls, from the age of three to fifteen years, who before had no home but the workhouse. With but one or two exceptions, these were wholly ignorant of the first principles of religion, the existence *of God or of their own souls;* and could not even say the Lord's Prayer.

Very soon the Sisters had *three* schools of their establishing, and they then proceeded to take *Houses* for the parents of the children, letting them out as lodgings, opening schools in them for the children, and *reading-rooms* for the men.

Then, they turned a good-sized meeting-house into an *Industrial School* for young women, who were without proper protection and employment.

They converted two houses into a *College* for boys who were homeless in the street, and determined on educating them for the sea.

They turned a large building in Devonport into a *Kitchen*, where the poor could have their dinner daily, and also their cases inquired into—also a smaller room in Plymouth partly for the same purpose.

Besides these, there have been, at various times, projected and set on foot—a house for destitute children of tender age, who, though not orphans, may "from poverty, hunger, bad homes and neglect, be in need of an asylum; an asylum for older girls of the same class, called a *House of Peace;* and yet another, for aged, destitute, and friendless men and women.

The present state of the enterprise is as follows:

1. In the Orphan Home *twenty-seven* girls, as already mentioned.

2. *Eight Lodging Houses* for families—had they means the number might be indefinitely increased, so numerous are the applications. There are 152 inhabitants living under the rules prescribed, and only two or three families have been dismissed since the system was commenced. Family prayers are read in these houses morning and evening by a Sister, and some of each family are expected to attend; they are also, required to attend Church on Sundays; and between the Church services to meet in the school-room for catechetical instruction and reading by the Sister having charge of the house. The *Reading-rooms* established in these houses are found very beneficial.

3. Attached to these houses are two *girl's schools;* one for infants, the other for older children. In the former there are 53, in the latter 56 inmates. The elder girls are allowed as a reward to join an evening working school in the houses, where they receive small wages and are employed in making clothing, which is afterwards sold to the inhabitants and others, at a moderate price, which is permitted to be paid in instalments.

4. *The Industrial School* for young women, trained as servants, and taught household and kitchen work, numbers 85 persons.

5. *The House of Peace*, for elder girls, feeds, clothes, shelters and entirely provides for *fourteen* inmates.

6. The *Asylum* for destitute children entirely provides in the same way for *nine* little ones.

7. The *old* people, entirely supported by the sisters, are *four* in number.

8. The little, *College*, for sailor boys, *entirely* supports, houses, clothes, and educates *twenty-six*, who would otherwise be starving in the streets. Several of those educated, have gone to sea, and are doing well.

9. The two soup kitchens, at Devonport and Plymouth feed, the former from 80 to 100, and the latter from 50 to 60 poor persons, every day.

It is to be remarked too, that these results have been effected in spite of the most unscrupulous and cruel opposition from the Pseudo-Evangelicals and Dissenters of the place, and elsewhere. The cost is about 100l. a week, and the whole number benefitted is stated by Miss Sellon to be about *one thousand.*

It might be supposed that in view of these results and the charitable and christian spirit evinced by these devoted women, their acts would be approvingly viewed and any errors they might commit, would, if venial, be overlooked, and if serious, kindly pointed out, not to be bitterly censured, but corrected. It is in this generous spirit that the letter of the high-minded Bishop of Exeter is written, and we have inserted it, because while it does full justice to these christian ladies, it also shows some minor points of error and danger. Very different are the temper and spirit of the pamphlet of the Rev. James Spurrell, who having heard some lamentable tales from a young lady, who had left the Institution, and having got possession of some private letters addressed to her by Miss Sellon, has very dishonorably and indecently published them to the world, and done more injury to himself than the Sisterhood, by his contemptible conduct. The baseness of this individual is further demonstrated by his replies to the letters of two relations of the ladies accused—one, the father of Miss Sellon, and an officer in the Navy. The poor creature rather gloried in his shame, and challenged them *to commence a suit at law*, that being in his view, apparently, the *ultima ratio* of Christians, to say nothing of gentlemen! And when we find him making an outcry because practices are observed, allowed by the Church, though unhappily not common, we cannot but conclude that his knowledge of Anglican theology is on a par with his regard for good manners and his sense of honor. The reply of Miss Sellon shows that many of his pretended facts are gross exaggerations, and, it is to be feared, wilful perversions.

It is apparent, however, from this reply, amiable and devoted as is the spirit which shines through it, that the supervision of an ecclesiastical superior is indispensably necessary, for the proper regulation of the practical working of the system. The "Sisterhood" is fast becoming a "Motherhood;" and the chief Sister a "Mother Superior," and soon may become an *Abbess*, in claim, at least, if not in reality. Devotion to this one absorbing pursuit must necessarily magnify its importance in the eyes of its votaries; they will welcome her who enters their pale as a coadjutor in the work of the Lord; and they may profess that one who thus comes among them is at full liberty to depart when she pleases; but there is danger that they will come to stigmatize the use of this liberty as a sort of apostacy, a falling back into the embrace of the world, and a renunciation of the service of Christ. Something of this appears in the remonstrances, or, we might almost say, the denunciations, of the amiable Lady Superior addressed to the young lady above mentioned. It is apparent, we think, that they have received injudicious advice from some one or more of the clergymen, who are in the habit of visiting the Institution, as is evinced in one instance, at least, admitted by Miss Sellon—the penance was actually prescribed of *making the sign of the Cross on the floor with the tongue!* The rules, therefore, of such a Society, should be distinct, settled, reduced to writing, and approved of by the Bishop of the Diocese in which it is situated; and he should be the *Visitor*, not in name, but in reality. While reasonable allowance is given to Christian liberty in private matters, the general tone and system should be in strict accordance with the standard formularies of the Church, as contained in the Prayer Book and expounded by the learned, pious, and orthodox divines of the seventeenth century. Sound heads and well instructed minds, as well as warm hearts, are needed for the permanent support and healthy growth of such a noble undertaking.

Foreign Intelligence.

The *Africa* arrived at this port on Wednesday morning, the 7th inst., after a short passage of 11 days.

The inauguration of the Senate and Legislative body, on the 29th ult., would be shorn of its splendor, by reason of the inability of all the tailors and decorators in Paris to get ready the grand dresses required for the occasion. It was therefore announced that the members might appear in their ordinary costumes. The meeting of the new Legislature is considered to be of great importance to the future fortunes of Louis, notwithstanding the devices employed to render them his obsequious creatures and servants.

We find a report in the *Morning Chronicle* that the President had privately notified the Pope that the foreign occupation of Rome must soon cease, and that it would be well for him to attempt some reforms in order to prepare the people for self-government. The latter part of the rumor, if well founded, is singular enough, coming from the French *Dictator.*

The Jesuits have been getting up another mock miracle in Vienna—the impression of a blood-red cross on a table by a phantom that appeared at midnight to one of the Elizabethan order of nuns. The said phantom complained that she had been cheated out of the due number of masses to be said for the repose of her soul, owing to a misappropriation of the funds intended for that purpose. The nun made the necessary inquiries. A subscription was made, and the night visits ceased. Prodigious!

Great successes have been obtained in Kaffir-land by Sir H. G. Smith. The contemptible conduct of Lord Grey to this gallant and ill-used officer has caused much indignation. The late Colonial Secretary sought to make him the scape-goat for his own incapacity and parsimony, in reducing the forces at the Cape to a mere handful, and superseded him by appointing Major General Cathcart to the Governorship. The latter is on his way, and may find the war ended when he arrives, by the skilful conduct of his predecessor, aided by the large reinforcements lately sent.

Much attention is awakened to the selection of Proctors to Convocation, as it seems likely that it will be allowed to meet under present circumstances. We give a good selection from the *John Bull* on this point, in another column.

The Scotch Episcopal College have declined to receive the resignation of the Bishop of Glasgow (Dr. Trower), but he will, for the present, reside a considereable portion of the year in England, on account of the ill-health of his wife. An affectionate address has been presented by the clergy of the diocese, to which the Bishop made a suitable reply.

PIERCE CONNELLY.—The Rev. Henry Caswall, formerly a Presbyter in Kentucky, and now Vicar of Figheldean, Wilts, England, states in a letter to the *Calendar:*—

"The Rev. Pierce Connelly, formerly rector of Trinity Church, Natchez, and for many years a Romish Priest, and Chaplain to the Earl of Shrewsbury, has published his reasons for abjuring his allegiance to the Church of Rome. He asserts that the moral theology of Rome disproves her infallibility, that its doctrine virtually 'blots out God from the moral government of those who believe it,' and that horrible immoralities are the result of the extinction of natural conscience by the modern doctrine of *direction.*"—*Ep. Recorder.*

RESTORATION OF LLANDAFF CATHEDRAL.—It is a source of pleasure to announce that this important work is progressing in a manner which will probably terminate in the complete restoration of the most ruined Cathedral in the country. Llandaff Cathedral, which was rebuilt on the site of the old one by Bishop Urban in 1120, is a simple structure, not erected in the usual form of a cross, and presents only two stories. It suffered much during the rebellion in the reign of Henry the Fourth, but it was not until the middle of the sixteenth century that it first became a ruin. At that time the See was filled by an unprincipled man, Anthony Hitchen or Dunstan, who alienated its possessions to the utmost of his power, till its impoverished revenues afforded no adequate funds for repair. A most violent storm in 1703 greatly damaged the west end and other parts, when at length in 1730 the south tower fell, and crushed in the roof throughout the whole length of the nave.

The Cathedral remained a complete ruin for nearly twenty years, when, £7,000 having been raised, an effort was made for its restoration; but as the funds were totally unequal to the magnitude of the work, nothing was done to restore the west end, while the Choir only was refitted for Divine Service. This was done in the barbarous style of that period, by plastering over what was thought to be Gothic deformities, and squaring the windows &c.: until the entire fabric was so altered that it looked more like a Town Hall than a Church.

Thus the structure remained until 1843, when the newly-appointed and lamented Rev. Bruce Knight succeeded to the Deanery, who immediately commenced the work of restoration. He collected nearly £2,000, of which he expended almost £1,200 in the restoration of the Lady Chapel, or, as it is more commonly called, the Welsh Chapel. Death prevented his further efforts; he died in 1845, leaving upwards of £700 to his successor to carry on the good work. The present Dean (the Rev. W. D. Coneybeare) has trod in the steps of his predecessor, and raised upwards of £3,000, with which he has restored the Presbytery, or the two eastern bays of the choir, at an expenditure of nearly £2,800, leaving a balance in hand of rather more than £1,100.

It is now proposed to raise a new roof, and construct a new clerestory over four arches, the expense of which will be about £2,500, towards which sum the Bishop of Llandaff has given £400, and other persons £150—so that only £900 more is required to complete this most desirable work. The entire expense of fitting up the choir, together with all other necessary decarations, will be met by the Chapter.

£20,000 will, it is thought, be altogether required in order to restore the Cathedral to its original state, a large portion of which has already been raised; and it is to be hoped that the remaining part of it will be contributed by those who are blessed with means to restore the Cathedral Church of one, if not the most ancient, of all the Sees in this country.—*From a Correspondent of the English Churchman.*

The Papists and the Bible.—The following blasphemous tirade against the Word of God appears in the *Tablet*, in reference to the trial of a monk for Bible burning, mentioned in our last week's intelligence:—"One of the tricks of the seducers is with a book they call the Bible; an heretical work issued by heretical authorities, condemned by the Church, and no more the word of God than the Koran is the word of God—we mean, of course, the treatise upon which Catholic witnesses and jurors are sworn in Courts of Justice. The pretence is, that this book is the word of God, and when to these poor people—(many of whom are quite as ignorant as the Assistant-Barrister of Kilkenny),—what they suppose to be the word of God is brought by the canting varlets who seek to entrap them, the veneration for the supposed holiness of the book becomes, or may become, a step to further mischief. It is necessary, therefore, and a duty for the Clergy to root out this prejudice, and to convince the people that what the Bible-readers distribute with their soup is not a holy book, but an heretical book; and they would fail grievously in their duty if they did not take some means to this end. The means taken at Ballinrobe, it seems, were to burn the heretical volume, and for this act the Monk who officiated in the *auto da fe* was summoned by the Scripture-readers before the Magistrates to answer two charges—*first*, that of "burning a copy of the New Testament;" *secondly*, that of "profanely scoffing at the Holy Scriptures." Now, we really don't want to have these questions of mutual annoyance discussed in the *Tablet*, if the Scripture-readers would give us leave to be silent upon them; but we must say that if 'Brother John,' the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was extirpated, except, perhaps, a stray copy in a collectors' library, as you sometimes find a copy of Jacob Bœhmen's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an odd volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it, but in the present state of the book market, we decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book.—Having—as we fancy—set an example to 'Brother John', in this particular, we are quite ready to follow his example in another, and to do what the Ballinrobe Magistrates call 'profanely scoffing at the Holy Scriptures.' If the Bible readers and other people of that demoralized though respectable class respect the consciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences. But, when a bribing Bible reader brings 'Brother John' to the sessions—and the Magistrates, espousing the quarrel, send 'Brother John' to the assizes for protecting the faith of the poor, we beg leave perfectly to associate ourselves with 'Brother John' in this particular; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the book of God; not the Holy Scriptures; but a book put together and there circulated by some of the most active friends and servants of the Fire King; in other words, 'the book of the Devil.' We say this, as 'Brother John' said it, not to insult any one, but to impress on the minds of some ignorant readers a fact it is desirable they should remember, and to confirm and uphold 'Brother John' in his laudable endeavors to teach the truth to the poor."—*John Bull.*

Diocesan Intelligence.

Episcopal Acts by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

From Palm Sunday to Easter Day, both inclusive, the Bishop held *sixteen* confirmations in this city and Brooklyn, and confirmed *Six Hundred and Forty-one persons.* We presume that this is the largest number ever confirmed in this Church within the period of eight days.

The detailed account of the services on and after the Wednesday before Easter, is necessarily postponed until next week.

The Bishop left the city on Monday morning to officiate in several of the parishes in Dutchess County, and expects to proceed thence to Long Island.

Western New York.—*Bishop DeLancey's Visitation.*—Bishop De Lancey visited St. John's, Clyde, on Sunday the 28th March, and confirmed four persons.—*Banner.*

Vermont.—*New Congregation.*—We learn from a Vermont paper, that the Rev. Prof. Royce, of Norwich University, held his first religious service on Sunday last, 2d March, in the University Hall, according to the forms of the Episcopal Church. A large and attentive audience were present at these exercises, and expressed their satisfaction that these services were to be permanently held in that village.

Massachusetts.—*Confirmation.*—The Right Rev. Bishop Eastburn held Confirmation on Sunday morning last, in Trinity Church, at which time, nine persons received that Apostolic Rite. In the afternoon the Bishop confirmed eight persons in Grace Church.—*Witness.*

Connecticut.—On the 5th Sunday in Lent, the Assistant Bishop visited St. John's church, Warehouse Point, preached both in the morning and afternoon, and confirmed eleven persons, to whom he delivered an address.—*Banner.*

Ohio.—On Sunday, Dec. 21st, Bishop McIlvaine admitted to the Holy Order of Priests, in Trinity church, Columbus, the Rev. E. A. Strong, Deacon, Minister of St. Luke's church, Granville. The candidate was presented by the Rev. W. C. French, who with the Rev. Wm. Preston, Rector of Trinity church, united in the imposition of hands.

On the evening of the same day, the Bishop confirmed six persons in Trinity church, Columbus, and on the previous evening, five persons in St. Paul's, Columbus.

On Sunday, the 22d of February, Bishop McIlvaine admitted the Rev. John Boyd, Deacon, Minister of St. Luke's, Marietta, to the Holy Order of Priests, in Trinity church, Cincinnati.

The sermon was preached by the Bishop, and the candidate was presented by the Rev. Alfred Blake, who with the Rev. Richard Gray, the Rector of the parish, assisted in the administration of the Communion.—*W. Episcopalian.*

New Jersey.—On Sunday, 4th instant, (and next before Easter,) in St. Paul's Church, Trenton, the Rev. Mr. Braden, (of the Diocese of New York,) read morning prayer, and the Bishop preached, confirmed *four* persons, and administered the holy Communion, assisted by the Rev. Mr. Clements, the Rector elect. In the afternoon, the Rev. Mr. Braden read prayers, and the Rev. Mr. Clements catechized the children, and the Bishop examined them and preached.

In the evening, at Christ Church, Bordentown, the Rev. Mr. Braden read prayers, and the Bishop preached, and confirmed *one* person.

On Monday 5th, (before Easter,) in Christ Church, Allentown, the Rev. Mr. Braden read morning prayer, and the Bishop preached, and administered the holy Communion.—*Banner.*

North Carolina.—The Bishop held a special ordination in St. Paul's Church, Edenton, on the 4th Sunday in Lent, March 21, when he admitted the Rev. Charles M. Parkman, deacon, to the Holy Order of Priesthood. Morning Prayer was said to the creed by the Rev. A. A. Watson, Rector of Grace Church, Plymouth; from the creed, by the Rev. J. A. Shepherd, missionary Scuppernong, Washington County, N. C. The Bishop preached the sermon. Mr. Parkman was presented by Rev. S. J. Johnston, Rector of the Parish. The Rev. Messrs. Johnston, Watson, and Shepherd, laid hands on the receiver. The Bishop then celebrated the Lord's Supper, and administered Holy Communion, assisted by the Rev. Mr. Shepherd and the Rev. Mr. Parkman. Mr. Parkman has been appointed by the Bishop to St. Thomas' Church, Windsor, Bertie County, vacant by resignation of the Rev. Charles A. Maison.

In the afternoon of the same day, after evening prayer, the Bishop confirmed thirteen candidates and addressed the confirmed.—*Banner.*

South Carolina.—At a meeting of a number of the Clergy of the Protestant Episcopal Church, held in Charleston, on Saturday, the 6th of March, 1852, called in consequence of the continued and painful sickness of the beloved Bishop of this diocese, the Rev. Dr. Marshall was called to the Chair, and the Rev. Henry Elwell appointed Secretary.

The following letter was proposed as an expression of their sympathy and affection, and unanimously adopted.

To the Rt. Rev. C. E. Gadsden, D. D.

Rt. Rev. and dear Father in God:—We have heard that your Physicians are of opinion that quiet and change of air are indispensably needful to you, in your present feeble state, and that it is your intention, in compliance with their advice, to withdraw for a season from the active duties of the Episcopate: and we cannot allow you to leave the city in which you have labored so zealously and faithfully, without carrying with you the assurance of our Christian sympathy, and condolence with yourself and family, under your afflictive sickness.

Be assured, Rt. Rev. and Dear Sir, that we shall not cease to remember you in our supplications to the Throne of Grace, that if it be the will of God, you may speedily return amongst us with renewed ability to serve him in the oversight of His Church in this Diocese; and that, while absent from us you may be cheered by the refreshing influences of the Holy Ghost, the Comforter, and be enabled to be exceedingly joyful in all your tribulations.

With the cordial expression of our continued confidence and esteem, we subscribe ourselves, affectionately,

Yours in Christ,
Alex. W. Marshall, *Chairman.*

Henry Elwell, *Secretary.*

Cranmore Wallace,	Ch. Hanckel,
P. Trapier Keith,	P. Teller Babbit,
Thos. Jno. Young,	C. C. Pinckey, Jr.,
J. Barnwell Campbell,	J. Ward Simmons,
W. W. Spear,	Edwin A. Wagner.

The Rev. Mr. Gervais and the Rev. Mr. Trapier were absent from the city.—*Ep. Rec.*

Georgia.—*Savannah, Feast of the Annunciation.*—Rev. and Dear Sir: On Thursday, the 18th ult., was laid the corner-stone of a new church, for the parish of St. John in this city. At the hour appropriated, the Rev. R. W. White, rector of the parish, accompanied by the Rev. A. B. Carter, W. C. Williams and George Macauley, presbyters of the diocese, in their robes, and the wardens and vestry of the parish, moved to the spot in procession, reading responsively the 122d psalm. The service, which was read by the rector of the parish, has been set forth by Bishop Elliott to be used in his diocese, as one that breathes admirably the tone of the old rituals. Thinking that it may interest your readers, I transcribe for you a portion of it, as a specimen.

"Here the Bishop, or Presbyter, who officiates, tracing with his finger on the stone the sign of the cross, shall say—'Wherefore I, thy servant, here sign this stone with the sign of the cross, in token that it, and all that shall be built upon it, is to be hereafter made holy unto Thee, and separated from every profane use, and in the hope that all who at this place shall partake of the Communion of Thy Son's body and blood, shall gladly continue to bear His cross in this world, and manfully to fight under His banner, so that they may live with Him eternally in Thy heavenly kingdom.'"

The weather was unpropitious, as it commenced to rain a few minutes before the time appointed for the ceremony—and soon rained so violently that the spectators were compelled to disperse.

The church will be, when completed, a good specimen of the early pointed gothic style, built substantially of brick, with water-table, hood mouldings, cornice, &c. of brown free-stone. It will consist of a nave, 90 feet by 48, lighted on each side by seven lancet windows, and covered by an open timbered roof of the southern yellow pine, left in its natural colors; a chancel 18 feet by 14, lighted by a triplet lancet window; and a tower 20 feet square, terminating in a spire surmounted by a cross at an elevation of 165 feet. It will cost $30,000, and will furnish comfortable sittings for seven hundred persons.

As it is a pleasant thing, amidst the contentions and trials which distress us, to record the examples of those who are acting nobly for the name of God, it is a gratifying circumstance to relate in connection with this church, that when only about ten thousand dollars had been subscribed for its erection, there were found three members of the parish who reposed such confidence in the Christian character and impulses of their brethren to help them, and felt such a zeal for the house of their God, that they came forward and said, "the work shall not linger for the filling up of the subscription—there is no need of pledges, for every member of the congregation will act nobly in the matter, according to his ability"—so they closed the contract with the builder, and the work is going on.

The zeal already displayed by the congregation, and the warm co-operation already extended to us by several noble-hearted churchmen of the parish of Christ Church, in the city, is an earnest that they have not counted in vain upon the co-operation of their brethren.

God grant that an enterprise thus conceived and commenced for His glory, may have a prosperous termination—and that all who unite in the erection of this church, may thankfully offer at its altar the holy and acceptable sacrifice—and be prepared by its sacred ministrations to join in the worship of that temple "not made with hands eternal in the heavens."—*Banner.*

From the Spirit of Missions.

Pledges for Domestic Missions.—The "Domestic Committee give notice that they will receive pledges for the support of specific missionary stations, and other purposes contemplated by the Constitution of the Missionary Society, and will duly apply the same according to the wishes of the contributors."

Let, then, those of our brethren who have feared to give, lest their contributions should be taxed, give such specific direction to their donations: and whatever else may be consumed by the fire of necessity, not even "the smell of the fire" shall pass on these. Undiminished and untaxed, they shall pass to their destination. Take any interesting station, and appropriate three or four hundred dollars, to the faithful missionary there, and try if he will not receive the amount entire. Only for very shame and conscience sake, let no one, on such excuse, delay any longer to do the believer's work, in extending the kingdom of our blessed Redeemer among the myriads of our vast and growing nation. When the wish of all can be thus effectually and literally carried out, let no one, from questioning or doubt, refuse to give.—We know it is easier to frame the complaint and the objection, or to make the excuse, than to give the offering; but we leave it to every Christian's instructed conscience to answer which is best, and which is most acceptable to the Lord, or most useful to man.

The Treasurer of the Domestic Committee acknowledges the receipt of $912 73, for the last month—and $16,206 72 since the 15th of June, 1851.

The Treasurer of the Foreign Department acknowledges the receipt of $2,763 17 for the last month, and $25,177 99, since the 15th of June, 1851.

New Publications.

The Church Review for April contains:—1. Modern Theories of Social Progress; 2. Western Church Missions. Some facts are well stated as to the population and needs of the West; 3. Syriac Biblical Literature: a valuable article; 4. Letter on the Confirmation of Converts from Rome, maintaining the affirmative with much ability, and shows that the rite as administered by the Romanists lacks the "imposition of hands;" 5. Type of Church Life; 6. The Church and the Times, a review of "Themes for the Protestant Clergy;" 7. Stephens' Lectures on the History of France: the spurious liberality of the author on Church topics is forcibly depicted; 8. Continuation of Humphrey's History of the Propagation Society; Book Notices; Ecclesiastical and Foreign Intelligence. This is the first number of the fifth volume. The Editor says, though the number of subscribers has increased, it needs a larger circulation for full efficiency; Stanford & Swords, New York Publishers.

The Bibliotheca Sacra for April, has several articles of value:—1, India, as a field for inquiry and Evangelical labor—containing an elaborate and learned account of Brahmanism; 2, The Grotian Theory of the Atonement, translated from Baur; 3, Life of Zuingli, by Prof. Robbins, continued; 4, Writings of Baxter; 5, Observations on St. Mathew, 24, 29, 31, by the late Prof. Stuart; 6, the Practical Element in Christianity; 7, Remarks on the Idea of Religion, from the German of Leckler; Notices of New Publications; Intelligence.

The Methodist Quarterly for April, has also been received. Contents—1, A second paper on M. Comte's *Positive Philosophy*; 2, Roger Williams; 3, Continuation of the notice of recent editions of the Antigone of Sophocles; 4, Pascal; 5, The Intermediate State and the Punishment of the Wicked; 6, Hungary and Kossuth; 7, Methodist Preaching; Book Notices; Literary and Ecclesiastical Intelligence.

The *True Catholic* for April, contains a very able leader on "The Sanctification of the Intellect;" some good communications, and a summary of Church affairs at home and abroad. The 9th volume is completed with this number, and the subscription is due in advance for the next, which is requested in gold coin, bills of specie paying banks, or P. O. stamps.

The Westminster Review for January (L. Scott & Co. re-publishers), appears under a new editorial banner in this number—the retirement of the former editor, Mr. Hickson, being formally announced. Its prominent principles hereafter in politics are to be Free Trade, Progressive Extension of the Suffrage (to women also it would seem), and Godless National Education; and in religion the open advocacy of skepticism, rationalism, and infidelity, under the thin disguise of the fearless examination of theological questions, and "the results of the more advanced Biblical criticism." Some specimens of the wonderful discoveries of the writers in this department have already been mentioned in our columns, and no doubt others equally profound will soon appear. The articles are: 1. *Representative Reform*; 2. *Shell-fish, their ways and works*, exhibiting some astonishing scientific observations by modern naturalists; 3. *Employers employed*; 4. *Mary Stuart*—a review of Mignet. The reviewer argues stoutly against this unfortunate sovereign, and justifies her murder by Elizabeth on *reasons of State*; 5. *Latest Continental Theory of Legislation*; 6. *Julia Von Krudener.* The life of this singular woman serves as a peg whereon to hang much false doctrine and unbelief; 7. *the Ethics of Christendom*—decidedly the most characteristic of the *new regime* of this periodical, and fraught with the most shameless denials of the authority of the New Testament and of its Divine author; 8. *Political Questions and Parties in France*—gives a just and gloomy picture of its present state; 9 *Contemporary Literature* of England; 10. *Retrospecitve Survey* of America; 11. *Contemporary Literature* of America; 12. —— of Germany; 13. ——of France.

The leading works of the quarter are reviewed briefly under one head; the pets of the editors are enabled to obtain more prominence than they otherwise would; and they can instil more readily their pernicious opinions.

The North American Review has reached us, through the politeness of C. S. Francis & Co., 252 Broadway. Its contents are—1, the Condition and Prospects of Canada; 2, Thiers' History of the Consulate and the Empire; 3, Dunn's Geology of the Exploring Expedition; 4, Agnes Strickland's Lives of the Queens of Scotland and English Princesses, &c.; 5, Dennistoun's Dukes of Urbino; 6, De Quincy's Writings; 7, the Future of Labor; 8, Dwellings and Schools for the Poor; 9, Quincy's History of Boston; 10, Editorial Notices; New Publications received. Index—It will be seen that there is a great variety of subjects, and the number is a good one.

The Democratic Review for March, (D. W. Holly, publisher,) contains:—1, Sketch of the Military Services of the late Col. Duncan; 2, Congress, the Presidency, and the Review; 3, Maury's Sailing Directions; 4, the Pacific Railroad; 5, Soulouque and the Dominicans; 6, Reedy-rill—continuation of a tale from a former number; 7, South-western Scenes; 8, the Maine Liquor Law; 9, American Democracy.

We have received from Mr. R. Martin, of 66 Beekman street, Nos. 4, 5 and 6 of the Family Commentary on the Bible. Each number is adorned with a fine engraving, and the mechanical execution is excellent. The present numbers extend from the 20th Chapter of Exodus to the 19th of Numbers. There is much excellent practical matter in the commentary.

We are indebted to Messrs. Dewitt & Davenport for Nos. 408 to 413 of Littell's Living Age. Among the many excellent selections, we may mention "Ballad Poetry of Scotland" from the Eclectic; "Homoeopathy" from Tait; "Kossuth and Non-Intervention" from the British Quarterly; the ever delightful "Leaves from the Note-book of a Naturalist"; and a multitude of shorter pieces. Amid the numerous competitors for public favor, it is pleasing to find that this standard periodical maintains its high standing.

Madeleine, by Julia Kavanagh, (Appletons) relates very touchingly and vividly, the history of a young French Peasant Girl, who with slender means devotes herself to the relief and care of the aged, sick, and destitute of her village, by the more devoted labors and self-denial, succeeds in founding a hospital for their reception, and dies a victim to her laborious zeal for the welfare of others. It is said to be founded on facts, and has all the charm of the authoress's style and manner.

Harper's Magazine for April, is as usual fraught with good things. Mr. Abbott's story of *Rudolphus* is continued, also the Life of Napoleon, relating his return from Egypt. Another part of Bulwer's "Novel" is given—the interest increases as the *denouement* approaches. The first part of *Bleak House*, a new work of Dickens also appears, which opens with spirit in his characteristic style. The "Leaves from Punch" are more numerous than usual. There are many other articles, with Literary Intelligence, Monthly Summary of Events, and Editorial Items. We learn that the *International Magazine* will hereafter be connected with this Magazine.

Recollections of a Literary Life, by Miss Mitford, (Harper's) is an agreeable *melange* of personal history, sketches of distinguished literary characters of present and former days, specimens of their compositions, principally poetical, and pleasant and graceful critical remarks. Hargrave's *State Trial*, and Daniel Webster's Speech in the Crowninshield Trial for Murder also find a place in the volume. We meet in it the wonted genial spirit and lively style of the authoress; and it will delight many a reader.

Messrs. Harpers have re-published Sir John Richardson's Arctic Expedition in search of Sir John Franklin, in the years 1848, '49 and '50. It is sad that the great and perilous labors and privations they underwent should have resulted in nothing as it respects the chief end of the expedition; but they are a noble testimony of the friendship and self-devotion of the explorer and his companions. The narrative of their toils and adventures is simply and modestly told, and diversified by lively anecdotes of the Eskimo and other Indian tribes, and details of their habits and customs. A valuable appendix is added, on the Physical Geography of North America, with vocabularies of the Eskimo and Chippewayan languages.

The first No. of Appleton's new Popular Library of the Best Authors consists of a selection of *Essays from the London Times*, being capitally written sketches of Lord Nelson, and Lady Hamilton, Louis Philippe, and the French Revolution, Howard the Philanthropist, Southey, Dean Swift, (who is represented in a hateful view, but one well deserved,) Keats and Chantrey. The paper on *Ancient Egypt* is a brief summary of some leading facts connected with its history and the institutions of the people. We must commend the agreeable manner in which this volume is executed.

They have also published four additional volumes *The Yellow Plush Corespondence*, by Thackeray appeared originally in Fraser's Magazine, and is a most biting satire on the follies and vices of the great. *The Maiden and Married Life of Mary Powell*, as is well known purports to be the autobiography of the first wife of the poet Milton, and is admirably executed. *The Recollections of a journey through Tartary, Thibet, and China* in 1844, 5, and 6, by M. Hue, Missionary Priest of the congregation of St. Lazarus, introduce the reader to scenes and countries very little known, and are attractive from their novelty. The lovers of the marvellous will be fully gratified in their perusal, and there are full details as to the religion of the Lamas.

Messrs. Appleton have also published Margaret Cecil, or "I Can because I Ought," by Cousin Kate, a very charming tale for young persons. The heroine makes the above motto her own, under a deep sense of moral and religious responsibility; and her progress, in self-discipline and practical discharge of duty, through childhood and girlhood, is depicted with great truth and attractiveness.

St. Luke's Home.—It will be seen by a notice in another column, that this benevolent Institution will go into operation on the first of May next. We have already published the Constitution and names of the Managers in our columns. We learn that the offertory on Easter Day, from the congregation of St. Luke's, amounted to the handsome sum of eight hundred and thirteen dollars—a substantial token of their interest in the cause. This augurs well for the success of the enterprise. Our readers will remember, however, that the privilege of aiding in this good work is not confined to St. Luke's Church.

Seamen's Mission.—The eighth anniversary of this Society will be held on the evening of the 18th instant. We gladly make room for the account of its doings and prospects contained in their circular:—

This Society grew out of the "Young Men's Church Missionary Society," and is designed to give the Gospel and its institutions to Seamen and Boatmen in this port—a numerous class of men, exposed to great temptations, both at sea and on shore, and not ordinarily reached by the influence of the ministry and the church.

The Rev. B. C. C. Parker, its first missionary, was appointed in 1843; and his first service and preaching were in a loft over a porter-house, at the corner South and Pike streets. In a very few months, it became apparent that the Society had entered upon a field only partially occupied, and promising an abundant harvest. A place of worship which we could call our own was required. An appeal was made for funds to accomplish this object, and God put it into the hearts of friends of the mission to furnish the means to build the Floating Chapel, now well-known as the "Church of our Saviour," moored at the foot of Pike-street, East River. It was consecrated in 1844, and placed under Mr. Parker's charge.

God's blessing on our work was so manifest, that the Society felt impelled to a further effort for the salvation of those who "go down to the sea in ships;" and in 1846 it built the "Church of the Holy Comforter," now moored at the foot of Dey-street, North River, and placed it in the charge of the Rev. D. V. M. Johnson. During the year now closing, the Society has appointed the Rev. E. F. Remington missionary at large, without restriction to any local chapel, for the purpose of extending the ministrations of the Gospel among seamen, and affording them opportunities of direct and personal religious counsel, and of occasional divine service and preaching. These three clergymen are engaged with ardent zeal, and great energy and fidelity, in their sacred work; and blessed fruits of their ministry have been bestowed by the divine Master, who is ever with those who obey his command, to "preach the Gospel to every creature."

The means of this Society are drawn mainly from voluntary contributions. For a time it suffered severe embarrassment, from the expense of erecting the North River Chapel; but it was finally relieved by the liberality of zealous friends. At present, the Society requires a considerable increase of its income, in order to sustain the three missionaries and two chapels, and it confidently appeals to all Christians for needed help. * * *

The Episcopal Church, with its order, and its form of devotion, has proved admirably adapted to the wants of sea-faring men; and all its members should be engaged in a mission which brings us into contact with sailors, at the great seaport of the Continent. This Society should constantly be aggressive in its operations, and, with the spirit of the Apostles, carry forth the words of life for the redemption of the wandering and the lost.

Any person may become a member of the Society, by the annual payment of $1, or upwards. The payment of $15 constitutes any person a life-member; and a donatian of $100 constitutes the donor a patron of the Society.

Donations or subscriptions may be sent to E. M. Duncan, Esq., Treasurer of the Society, No. 114 Wall-street.

New York, April, 1852.

Died.

At Utica, on the morning of the 23d ult., Caroline Augusta, daughter of the Rev. James Adams, of Cohoes, aged 23 years.

In the removal of this dear child from a world of sin and sorrow to one, (as we humbly trust), of purity and blessedness, though there were some circumstances of peculiar and heart-rending affliction, there were others of great and unspeakable consolation. Made a member of Christ in infancy, by the holy Sacrament of Baptism, her early years were probably as free from any serious departure from the baptismal vow, as those of most young persons. But ere she was twelve years old, the loss of a beloved sister, younger than herself, and who in the last few weeks of her life exhibited remarkable proofs of a resigned and religious spirit, deepened in her mind the impressions of religious truth, and made her desirous to take upon herself the vows of baptism, and participate in the Holy Communion of the Saviour's Body and Blood. She accordingly received the rite of confirmation in St. Mary's Church, Burlington; and from that time, until her reason became clouded and her mind disordered, from the effects of bodily disease, about nine months before her death, she maintained a most consistent walk as a follower of Christ, delighting in the worship of God, and in doing good so far as she had ability and opportunity, to all. At the age of 17 she was called to a severe trial in the loss of a tender and affectionate mother; and from that time she appeared to feel that a great responsibility rested upon her in supplying the mother's place in the care and nurture of her two younger sisters. And this responsibility she discharged with a faithfulness and self-denial seldom witnessed in persons even more advanced in years. She was most assiduous in impressing religious truth upon their minds, and endeavoring to form in them habits of piety and daily devotion, and it may be presumed that they will never forget her example or her teaching. Her health, which had not been good for several years, began seriously to fail about a year ago. And not long after, the effects of bodily disease manifested themselves in aberation of mind; so that the last nine months of her life were passed under a dark and distressing cloud. Yet there were visible in her last hours, even amid mental derangements, evidences of that spirit of devotion and resignation, which she had manifested while her reason was unimpaired. Her mortal remains were committed to their last resting-place beside her mother and sister, in the sweet churchyard attached to St. Mary's Church, Burlington, New Jersey, after the burial service, performed by Bishop Doane; while her spirit, as we cannot doubt, freed from the mental mists which clouded it here, is rejoicing in that "rest that remaineth for the people of God."

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A meeting of the Board of Managers of this Society, (for the purpose of organization,) will be held in the S. S. room of the Church of the Ascension on Thursday evening next (20th inst.) at 7½ o'clock,

(By order.) Thos. P. Cummings, Rec. Sec'y.

April 17, 1852.

ST. MARY'S HALL, BURLINGTON, N. J.

The thirty first term of this Institution will open on the first day of May, 1852. Early application is requested, either to the Rt. Rev. George W. Doane, the Rector, or to Rev. Rueben J. Germain, the Principal.

April 5, 1852–2m.

BURLINGTON COLLEGE.

The twelfth term of this Institution will open on the first day of May, 1852. Early application is requested either to the Rt. Rev. George W. Doane, the President, or to the Rev. M. P. Stickney, Rector.

April 5, 1852–2m.

LADIES FAIR OF THE CHURCH OF ST. JUDE.

Owing to a cause not within the control of the church of St. Jude, or any member of it, the Ladies Fair has been postponed to Wednesday and Thursday, the 21st and 22nd inst., when it will be held in Metorpolitan, late Tripler Hall.

NEW YORK ECCLESIOLOGICAL SOCIETY.
POSTPONEMENT.

The regular Quarterly meeting of the Society will be holden in St. Paul's S. S. Room on Monday, the 19th of April, at 8 o'clock, P. M.

Owing to the pressure of unavoidable circumstances, the Committee have concluded to defer the Regular Quarterly Meeting until the above date. The regular paper will be read by the Rev. J. W. Priest, one of the Society's architects, on "some practical question connected with Church Architecture," and it is hoped that specimens of the Church Plate, and embroidery prepared under the direction of the Society, will be ready for exhibition at that time.

SEAMAN'S MISSIONS.

The eighth anniversary of *The Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York*, will be held at St. George's Church, Stuyvesant Park, the first Sunday after Easter, (April 18th, 1852,) at 7½ P. M.

The annual report of the Board of Managers will be read, and a sermon will be preached by the Rt. Rev. Alonzo Potter, D. D., Bishop of the Diocese of Pennsylvania: and a collection taken. The patrons and members of the Society, and all others interested in its objects, are invited to attend.

ST. LUKE'S HOME
For Indigent Christian Females.

Through the prompt liberality of its friends, the Home is enabled to open on the first of May at No. 543 Hudson st.

Any articles for consumption, general use, or furnishing the Home, will be gratefully received, and may be sent previous to 1st of May, to the Rectory of St. Luke's, 477 Hudson st., or after the time to the Home 543 Hudson st.

Subscriptions and Donations may be sent to

A. B. McDonald, Esq., Treasurer,
50 Wall st., after 1st. May 76 Wall, corner of Pearl.

April 17, 5t–f

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

APPOINTMENTS OF THE BISHOP OF NEW HAMPSHIRE.

APRIL.

1st Sunday after Easter, 18,	a. m.	Jamaica.
	p. m.	Hempstead.
Tuesday, 20,	a. m.	Glen Cove.
	p. m.	Manhasset.
Wednesday, 21,	a. m.	Flushing.
	p. m.	Astoria.
Thursday, 22,	a. m.	Ravenswood.
Friday, 23,	e.	Holy Communion, N.Y.
Feast of St. Mark, and 2d Sunday after Easter, 25,	a. m.	Richmond.
	p. m.	Tompkinsville.
Monday, 26,	a. m.	Elliottville.
	p. m.	Factoryville.
Tuesday, 27,	a. m.	Rossville.
Wednesday, 28,	a. m.	Newcastle. Consecration.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

Acknowledgments.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 10th Feb last.

James M Browning, an '51, 5; Mrs Henry Laight, an '52, 10; Wm A Freeborn, an '51, 3; B S T, an '51, 5; John M Patterson, an '50 and '51, 4; E M Young, an '51 5; Mrs Pierrepont, an '51, 2; coll, All Saints, N Y, Rev W E Eigenbrodt 35; coll, Christ, Brooklyn, Rev Dr Stone 80 49; Calvary ch S S, N Y, to constitute J Pott a life member 15; coll in box at the ch of our Saviour, for books 10 91; coll in box at the ch of the Holy Comforter, for books 4 52; Milton Arrowsmith, an '51, 5; Col J W Webb, an '51, 2; H H Butterworth, an '51, 2; J S Kingsford, an '51, 2; Oswell Cammann, an '51, 5; Clement Guion, an '52, 2; Thomas P Cummings, don 50; A W King an '51, 2. Total $250 12.

E. M. DUNCAN, Treas.,
Mar. 12, 1852. 114 Wall st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 31st inst.

Grace, Van Voorst, N J, Rev D H Macurdy 8; St Pauls, Cincinnatti, Rev. John W. Clark 13; Capt. Wallace, ship Atalanta, don 2 50.

Subscribers of $2 each. Mrs C Guion, Miss Margaret E Guion, Master George G Guion, Wm L Peck, Miss Monroe, John R Livingston. Total $35 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 14, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 31 inst.

St Pauls, Cincinnati, Rev John W Clark 13 25; Grace, Van Voorst, N J, Rev D H Macurdy 8; Capt Wallace, ship Atalanta, don 2 50.

Subscribers.—John R Livingston 1, Silas Sprague 2, Miss Mary Louisa Guion 1, Wm L Peck 1, Miss Clementina Guion 1, Miss Monroe 2. Total $31 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 14, 1852. 20 John street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution since March 9.

"A mite from P M of Christ ch, Phila, by Rev Dr Dorr 5; a coll in St Pauls chapel, N Y, after a sermon by the Rev Dr Higbee 126 30 (making with receipts from Trinity Parish previously acknowledged the sum of $332 04).

From monthly ofgs of All Saints ch, N Y, Rev W E Eigenbrodt, Rector 80; St Peters, Albany, Rev Dr Potter, a coll 38 33; St Pauls, Albany, Rev Dr Kip, a coll 40; Trinity, Albany, Rev E Selkirk, a coll 7 37; total $297.

JOHN W. MITCHELL,
March 23, 1852. Treasurer.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Trinity, Phila 50; St James, Fort Edward, N Y, for Or, 2 36; Zion, Sandy Hill, N Y 3 44; Miss J Hitchcock, Amenia, N Y 2; St Johns, Stockport, N Y 3. Thro' E Wilcox, R A in Pa: St Peters, Phila 293; (and 39 25 for special objects,) for the Jews 15—308. All Saints, Wolcott, Ct 3; A B, Phila, per Mr Wilcox 1 50; St Bartholomews, N Y 573 05; Grace, 1001; a friend to Home Missions, for Ill 30. Total $2027 55.

THOMAS N. STANFORD, Treas.,
April 6, 1852. 137 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 30th ult., the following contributions, viz:

St Pauls, Whitehall, Rev C E Phelps 2 50; ch of the Annunciation, N Y, Rev Dr Seabury, Easter ofgs 150 77; St Pauls, Oakhill, Rev. L A Barrows 5. Total 150 27.

C. N. S. ROWLAND, Treasurer,
April 12 1852. 55 Water street

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

From the Ladies Society of Grace chapel, thro Messrs Stanford & Swords 10; J N C, 5.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

April 13, 1852.

Advertisements.

LITTELL'S LIVING AGE, No. 414, 12½ cents.

CONTENTS.

1 Early Manuscript Emendations of Shakespeare's Text, *Athenæum.*
2 A Word to Genteel Emigrants, *Chamber's Journal.*
3 Genius and Writings of Bunyan, *Eclectic Review.*
4 Things talked of in London, *Chamber's Journal.*
5 Grammar and Dictionary of the Malay Language, *Examiner.*
6 The Losing Game, *Chamber's Journal.*
7 A Little Mistake, *Bentley's Miscellany:*
8 Blighted Flowers, *Chamber's Journal.*
9 Arabs at Amboise, *Bentley's Miscellany:*
10 Needles, *Household Words.*
11 On the Temptation, *Christian Observer.*
12 As We Are with Free Trade and as We Were without it, *Examiner.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

• TO PARENTS.

A CLERGYMAN of the Church, who has had considerable experience in teaching, residing in a pleasant and healthy location within three hours' travel of the city, is desirous of taking into his family four boys or four girls of from 9 to 14 years of age, to instruct in the ordinary branches of an English education, together with the Latin and Greek languages it desired. For particulars inquire at this office. apr17 tf

Hand Book of Wines; Practical, Theoretical, and Historical. By Thomas McMullen.

Whatever may be deemed of the *morale* and appositeness of the work, certainly it is a highly entertaining one.—*Times.*

The remarks on the use and abuse of wine are well founded and judicious, and present strong warnings against intemperance.—*Churchman.*

It is the only American work on the subject, and contains all that is valuable in the expensive works of foreign writers, and is especially adapted to this country.—*Journal of Commerce.*

There is hot a wine known in commerce, or consumption, whose qualities you will not find described. The style and arrangement are clear, and the work is by no means a dry epitome.—*Ev. Post.*

Keeping in view the author's design, the descriptions and classifications are excellent; and while steadfastly keeping in view the primary purpose of imparting information, he has not lost sight of the graces and ornaments of composition; albeit not the slightest provocative to the immoderate use of wine will be found in Mr. McMullen's pages.—*Commercial Advertiser.*

The work before us is full of interest, and will be read with pleasure and satisfaction.—*Courier & Enquirer.*

The subjects treated of are thoroughly discussed, and in clear and attractive style.—*Home Journal.*

What gives the work its peculiar value is the care with which Mr. McMullen has specified the medicinal properties of each variety of wine.—*Protestant Churchman.*

This work discusses at length the natural history, dietetic influences, and commercial and social relations of wines and spirits.—*Tribune.*

The book is well planned, well written, and deserves to be well received.—*Albion.*

The author possesses a practical experience, which embraces both Europe and this country, and extends over a period of thirty years. His *dicta* may therefore be safely relied on by the physician, the merchant, and the druggist, as well as by the ordinary consumer and connoisseur. It imparts such information as tends on the one hand to promote rational and refined enjoyment, and on the other to discourage intemperate indulgence. On the whole, we regard the appearance of this "Hand-Book" with pleasure, and warmly recommend it to our readers.—*Knickerbocker.*

D. APPLETON & CO.,
200 Broadway, N. Y.

EDUCATION.—A member of Trinity College, Dublin, wishes to form an engagement in a College, School, or as private tutor. His course embraces Greek, Latin, Mathematics, and the usual branches of a liberal English education. Testimonials of the highest character from Fellows of the College, Clergymen and others. Please address Alpha, Post Office, Harlem, stating where an interview may be had, terms, &c. 3

ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

Application to be made to the subscriber, at his residence, No. 48 East 24th St.

April 17–6t. REV. J. GRAEFF BARTON.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

Mrs. H. D. Ward has accommodations for a few more boarders. She employs the assistance of able Professors in the various departments of polite learning for young ladies. Parents and guardians desirous of placing their daughters in a peculiarly eligible situation, where the ties and refinement of private life are not overstrained by large numbers, are invited to call on the Rev. H. D. Ward, No. 870 Broadway. April 17, 3t

THRICE A WEEK ENGLISH PAPER.

THE EVENING JOURNAL.—This paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday and Friday evenings, and contains every article of general interest and importance, printed in the *London Morning Chronicle* of the day of its publication and the day preceding.

Such a mode of selection eminently fits the *Evening Journal* for circulation in the United States and the British Colonies, since all who feel an interest in European Politics or English News, will find in it the leading articles of the *Daily London Morning Chronicle*, with the cream of its various Intelligence, its Reports of Debates in the English Parliament, and of Proceedings in the English Courts of Law, with the still continued and celebrated series of Letters by its Special Correspondents on "Agriculture and the Rural Population Abroad."

The various communications on Church Questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the Letters of "D. C. L.," are always transferred to the *Evening Journal*, rendering the newspaper of peculiar interest to those American Churchmen who desire to be informed in reference to that movement of renovation in the English Church, which aims at the more perfect development of her Ecclesiastical system, and at the restoration of her synodal action.

The subscription to *The Evening Journal* is $4,50 per quarter; 9 half yearly, or 18 for the whole year, payable in advance.

Agents for the United States—Mr. H. E. Newell, Office of the Banner of the Cross, No. 9 Sansom street, Philadelphia, and

Mr. Daniel Dana, Jr., No. 20 John street, New York.

April 17, 1852–tf

NEW BOOK by the author of Earnestness, Thankfulness, &c.

Published this day "Little Arthur and his Mother" or the child of the Church, by the Rev. C. B. Taylor, M. A., with eight illustrations, price 37½ cents.

THE SPONSOR'S GIFT,

Or the Candidate for Confirmation instructed as to its authority and nature, and the qualifications for its due reception, with suitable devotions and practical directions, by N. S. Richardson, M. A., a new edition price 12½ cents.

REVIEW OF THE PROTEST OF BISHOP DOANE,

As aggrieved by the three Bishops, and parts of his reply to Messrs. Halsted, &c., by an Ohio layman, price 18¾ cents.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed pure juice.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
10 Wall street, N. Y.

Mar 27, 1852–3m

FAMILY SCHOOL FOR

BOYS; at Prattsville, Greene County, New York. The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a Home, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days. The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which rare advantages are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W Harris, DD, Rector of Grace Church and Grace School, White Plains, [to whom he was formerly an Assistant.]

Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq, "

5 Ap 10–tf

Poetry.

For the Churchman.

TO THE MEMORY OF

Caroline Augusta Adams.

Brief was thy transit o'er life's troubled sea,
Dear daughter of my heart! Yet thou hast left
Some saddened spirits, who will think of thee
As of a star from out their sky bereft,
As from their coronet a jewel cleft.
Meekly and patiently, thy life was passed,
Intent on Duty's claims, in Duty's path;
Following His steps on Whom thy hope was cast,
Seeking His favor, or, fleeing from His wrath.
And if we "count those happy who endure"—
If they who ask, and seek, and strive, shall win—
Then may we rest upon His promise sure,
That thy now ransomed soul, released from sin,
The eternal Home of Peace hath entered in.

Selected Matter.

London Society for Promoting Christianity among the Jews.

From the Annual Letter of the Bishop of the United Church of England and Ireland in Jerusalem.

During the course of this year, only one adult Jew has been baptized, a true Israelite, who, having been a teacher for many years, and being well informed, promises to become very useful to his brethren after the flesh.

The Church services have been regular, and, upon the whole, well attended; and although it is extremely difficult to minister to a congregation composed of individuals differing from one another in so many respects, and many possessing but a very imperfect knowledge of any language, yet, I trust, and know, that the Lord is with us, and blesses our services; for whilst troubled souls have occasionally found both instruction and comfort, others, on hearing the description of those who are on the way to perdition, have felt so much as to suppose that they were personally aimed at.

The Jewish Hospital has continued to be a source of much temperal good to many suffering sons and daughters of Abraham. And there was no doubt, although we have not the means of ascertaining it in most cases, some spiritual good will be the effect of this christian love towards a people still trodden down, scattered, and peeled.

The House of Industry, which has already proved a source of blessing to several Israelites, received a severe wound a few months ago, through the most lamentable behaviour of two individuals. I am persuaded that both individuals, being sincere disciples of Christ have providentially been preserved from worse consequences; but still their conduct brought reproach on our cause. Yet I hope that this also will be overruled for good, and that this Institution will continue to be a blessing. Last year turning was introduced into it, and now we have introduced shoemaking, in order to be less dependent on the trades' masters in the place for the inapprenticing our proselytes. Of the three inmates that were in it last year, one has gone to Egypt, and one has been appointed to another department of the mission, whilst the third, still unbaptized, has left, with the intention of seeking for baptism elsewhere under less stringent conditions.—Now there are again three, one baptized, and two still under instruction previous to baptism. May the Lord graciously watch over this institution!

Soon after writing my letter of last year, a crisis passed over the Diocesan School, which left me no alternative but to place it on an altogether new footing as regards the teachers. This has been done almost without any interruption to the school at the beginning of this year, when I providentially found an able and pious man, Mr. Palmer, to whom I could most confidently intrust the children. And I am thankful to be enabled to say, that the school has since prospered better than ever. The parents, seeing the better behavior of their children, begin to appreciate it; so much so, that although I have ceased giving them food, except to nine boarders, (orphans,&c.,) the number of children of both sexes is gradually increasing. There are at present forty-three, viz., twenty-nine boys, and fourteen girls. Of these there are seven unbaptized Jews, and eleven baptized children of Israelitish proselytes; the remainder are chiefly the children of Protestant Arabs; and there is a prospect of a considerable increase ere long, both of Jewish and Gentile Christians of both sexes. The masters are at present Mr. Palmer, with a native, both teaching in Arabic; and an English lady, Miss Cooper, is kindly engaged in teaching English (and needlework) to the girls. But in a short time I expect an English teacher from the Malta College, who together with Mr. Palmer will teach the boys, one in English, and the other in Arabic; whilst Miss Cooper will kindly teach the girls in a separate school; and the native teacher I intend to appoint to my school at Nazareth. The servants being a decidedly pious couple, the children are the whole day under a strictly Christian influence, the effect of which is clearly manifest in the behavior of almost all the children; and I am thankful to say that, notwithstanding the considerable increase in the number of children, and although I pay the salary of the two male teachers, I believe that the expenses of the school will be less this year than last year.

During the course of this year, a new institution or branch of usefulness, has been introduced here. When sickness was so prevalent during several months of last year, so that there was scarcely any family without one or more of its members being dangerously ill, including the two teachers of the Diocesan School, and no proper person to attend and nurse the sick could be found, I wrote to the Rev. Mr. Fliedner, asking him to send us two of the pious deaconesses of Kaiserswerth, to nurse our sick, to visit regularly our proselyte females, and, if possible, to take some part in teaching the children of the school, when the teachers be unwell. In April last, Mr. Fliedner himself brought four deaconesses, one of superior education, to direct the work, and one well acquainted with all the business of a dispensary, both supported by two different committees in Prussia; and two others at my expense, to nurse first our proselytes, and also other patients. They all live together, and receive the patients that need more care and attention into their houses. Besides this, they all visit regularly our poorer members, and especially the female proselytes and inquirers, to advise them, as well as to read and pray for them; from which some good effects are already visible. I expect much good from their presence here; for their quiet, humble, benevolent, and altogether Christian life and conduct, cannot but tell upon the hearts and consciences of many Jews and Gentiles. Dr. Macgowan has kindly undertaken to attend gratuitously upon the patients of this Christian Hospital. And here I cannot forbear expressing publicly my gratitude to the London Society for promoting Christianity amongst the Jews, for their generously defraying the travelling expenses of the two deaconesses, for whom I had written with the full concurrence of their representatives in Jerusalem.

I have continued to employ the same number of Scripture readers as last year: viz., one, a Jewish proselyte, chiefly among the Spanish Jews, amongst whom a considerable amount of Christian knowledge,—I mean the knowledge of the contents of the New Testament,—has thus been spread; one, who is at the same time my secretary, labors chiefly among the higher class of Christians, and in correspondence with divers persons in other places, who seem to seek the truth. He is still engaged, under my direction, in a very interesting correspondence with the clever priest of the Samaritans, who reads most attentively the New Testament, and now and then proposes his objections and difficulties in a clever but apparently candid manner. He has for example, found several statements in the speech of Stephen, Acts vii., which do not agree literally with those of Moses; but he seems to be satisfied with the solution given them. He has lately applied to me for help in establishing a school for his people (as the Moslems will not allow the Samaritans to send their children to my school), promising that he would have the whole of the Old Testament taught in it. (It is well known that the Samaritans receive only the Pentateuch as inspired.) I have some hopes that he will agree to my conditions of having the New Testament taught also.

The Bible Reader has been the means of exciting a spirit of research amongst a good number of priests; but they are so strictly watched that it would not be prudent to enter into any details except that latterly one, a young man, who began to show his attachment to the Gospel, has been suddenly removed to some confinement hitherto unknown to me.

The third Scripture Reader, Michael, has been engaged for some time in the spring in visiting the low country, Ramlah, Lidd, and Jaffa; but there he found a strong opposition to the Gospel; people, afraid of one another and of their priests, did not dare to receive him in their houses, nor to speak to him. He could, however, collect a few in some retired places, when he learned that a good number of persons are secretly reading the word of God. He has spent several Summer months at Nazareth. He could not visit Salt on account of the disturbances which have scattered our friends of Salt into the mountains.

To be continued.

From the Banner of the Cross.

Closing Exercises at St. Mary's Hall.

Will you suffer me, Mr. Editor, while the memory is warm within my heart, to speak of the deeply interesting exercises at the annual closing of St. Mary's Hall? For fifteen years, the scene I have witnessed has been repeated; yet for the first time has it been my privilege to be present. A Jerseyman and a Churchman, I may well feel proud of an Institution which is doing so much yearly to adorn my native state with the charms of Christian education, and from the numbers present, notwithstanding the stormy day, I am glad to find that this feeling is shared in by so many of the churchmen of New Jersey. The examination of the pupils, which has occupied the last three days, was completed this morning.

At eleven o'clock, the general study of the hall was filled with an intelligent audience. The stage was occupied by the Bishop, and the Principals of the Hall and College, with clergy and laity. The graduating class were ranged in front—thirteen young ladies, who have been trained in this Christian nursery. Four of the class, (which numbers seventeen) were necessarily absent.

The exercises commenced with reading compositions by the members of the class, in English, Latin, French, Spanish, Italian, and German.

The ease and grace of style, the accuracy and beauty of pronunciation, which marked the whole performance, are the surest indications of the thorough system of education the Bishop has established. It will not be deemed invidious, if I mention the last two compositions, "Sunlight in Shadows," and "We have been friends together." As their titles indicate, they bore upon the parting scene. I cannot speak as they deserve, of their merits as intellectual exercises; for it was with me, as with all who were present, a theme which touched the *heart* too deeply, to leave any room for criticism. They were the tributes of an accomplished mind, and a loving heart, to the Father and instructors they were so soon to leave, for the care, and patience, and affection, of many faithful years.

After the young ladies had fulfilled their part, the audience was assembled in the chapel, where the Bishop was to give his blessing and farewell. After the opening sentence, "I will arise," the members of the graduating class were ranged in order before the chancel, and received their diplomas from the Bishop's hands, and kneeling, were for the last time, blessed as one, by him. He then addressed them as standing on the threshold of life, and about to take the step for which they had been so long preparing. "Some natural tears. One long, last, lingering look, one timid, half-inquiring, forward glance. And it is passed. It was much less to pass the Rubicon."

I trust that this address, so full of love and wisdom, breathing so deeply of the Christian, the Father, the Instructor, and the Man, will appear in print. I have recorded its opening sentence. That with which it ended will give the key-note to the whole.

"Beloved ones:—You are to stand one day upon the threshold of another life. That which you enter now, is but the longer or shorter road, to lead you to it. How long, how short, HE only knows, who is HIMSELF THE LIFE. How long, how short, it matters not, if it secure you to His love. In the mercy of the FATHER who made you, in the grace of the SPIRIT who desires to sanctify you, the way to it, however long, however short, is sure. You go in it, henceforward, my beloved, with my blessing. You go on in it, with the maternal yearnings of this true nursery of your youth. You go on in it, with the prayers of the Holy Church, commended to the mercy seat, by the intercession of your suffering Lord. Hold fast to your allegiance, as the daughters of the Church. Hold fast to your profession as the children of the Cross. So shall the life you are to enter now, be the safe passage to the threshold of the next. So shall the grave, and gate of death, be but the threshold of your immortality."

Then with the solemn "De profundis," and the Bishop's blessing—the touching scene was ended. It will never be forgotten. The peculiar circumstances in which the founder of St. Mary's Hall is placed, added a deeper interest to the day. I could not but deprecate the course of action which would weaken, in the least degree, the confidence of churchmen in the Institutions at Burlington. The feeling seemed to be universal, that if the opponents of the Bishop could themselves be present, they would feel that all hostility must be disarmed, in view of the great work of Christian education, he has so successfully accomplished. This opinion was expressed not only by the churchmen of New Jersey, who, of course, feel most deeply interested in these institutions, but by the many who were present from other and from distant dioceses. VIATOR.

'CURSING' A MAGISTRATE BY A CLERGYMAN.—A most extraordinary, novel, and exciting scene was witnessed at the Flordon station, on Saturday evening. When the five o'clock train from Norwich arrived there the passengers were much surprised at seeing the Rev. Mr. Moore, the curate of the parish, standing in the passage of the station-house, dressed in his canonicals. It was however soon understood that he was waiting there to "curse" a neighboring magistrate, who was expected by the train, and who had given him some presumed offence. When the individual alluded to was giving up his ticket to the station-master, the rev. gentleman thus addressed him—"I inflict a curse upon this man. I curse you; I curse you your wife; I curse your children; I curse all you have—may your children be fatherless and vagabonds and beg their bread, &c., &c.;" and thus he went on until the "cursed man" drove off. We understand that the matter has been laid before the bishop; and that the rev. gentleman, in default of finding sureties to keep the peace, was committed on Sunday night to the Castle, by Edward Howes, Esq.—*Norwich Mercury*.

Select BOARDING SCHOOL for Boys, opposite St. Peter's Church, Westchester, N. Y. Number limited to twelve. T B Harrington, A B Principal.

For particulars see circulars at Stanford and Swords 137 Broadway, and at S H Foster's, 41 Broad St. The next session wil commence on the first Monday in May.

REFERENCES.—(PATRONS.)

C D Jackson, Rector of St Peter's ch, Westchester.
William C Maitland, Esq, 132 Bleecker st, N Y.
Jacob Ruse, Esq, 192 Broadway, N Y.
Oliver Slate, Jr, 115 South st, N Y.
M M Quackenbos, Esq, 141 Second Avenue, N Y.
S H Foster, Esq, 41 Broad st, N Y.
Edward Haight, Esq, N Y.
Daniel M Edgar, Esq, Westchester.
Herman Le Roy Newbold, Esq, Westchester.

Mr. H. willl call on any who may wish to see him in relation to his school. Address T B Harrington, Westchester, N Y. ap10-3t

Lyon's Classical and COMMERCIAL BOARDING SCHOOL for YOUNG GENTLEMEN—The IRVING INSTITUTE, TARRYTOWN, N. Y.—The location of this Institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, noted for its salubrity and morality, and accessible many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable, and well adapted. The grounds, quite retired, embrace several acres, including a fine grove, a well-appointed gymnasium, &c.

The Principal is assiduous in his regard for the Moral welfare, the Physical comfort, the Intellectual improvement, the manners and personal habits of his pupils. A daily record, having regard to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. The Tutors and pupils reside in the family of the Principal, partake of the same fare, sleep under the same roof, and constitute in all respects one family. Pupils will attend the Church designated by the parent, if practicable.

The Course of Education includes all the branches preparatory for College or business: for professional or practical life. The Principal has had long experience, and is aided by competent Tutors. Instruction in every department will be thorough, and elementary principles will receive that strict attention which their paramount importance demands. French and Spanish by Native Teachers, resident at the Institute.

Charges: $100 for the Summer Term of five months from 1st May.

Circulars may be had at Nos. 205 and 599 Broadway, No 59 Nassau-st., and No. 76 Bowery.

For further information address the undersigned.

WILLIAM P. LYON, A. M.,
Principal and Proprietor.

Irving Institute, Jan., 1852. ap3-6w

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city. The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.

ap3-5t REV. S. S. STOCKING, M. A., Rector.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar 20, 1yr 288 Greenwich st., New York.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

THE GREAT BRITISH QUARTERLIES.
AND
BLACKWOOD'S MAGAZINE.
Important Reduction in the Rates of Postage!!

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the following British Periodicals, viz

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

These reprints have now been in successful operation in this country for *twenty years*, and their circulation is constantly on the increase, notwithstanding the competition they encounter from American periodicals of a similar class, and from numerous *Eclectics* and Magazines made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel, (both by Bulwer,)" "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,	$3,00	per annum
For any two, do.	5,00	"
For any three, do.	7,00	"
For all four of the Reviews,	8,00	"
For Blackwood's Magazine,	3,00	"
For Blackwood and three Reviews,	9,00	"
For Blackwood and the four Reviews,	10,00	"

Payments to be made in all cases in advance. Money current in the states where issued will be received at par

CLUBBING.

A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review will be sent *to one address* for $9; 4 copies of the 4 Reviews and Blackwood for $30, and so on.

REDUCED POSTAGE.

The postage of these Periodicals has, by the late law, been reduced, on the average, about FORTY PER CENT.! The following are the present rates, viz.

For Blackwood's Magazine.

Any distance not exceeding	500 miles,	9 cents per quar.
Over 500 and not exceeding	1500 "	18 " "
Over 1500 and not exceeding	2500 "	27 " "

For a Review.

Any distance not exceeding	500 miles,	4 cents per quar.
Over 500 and not exceeding	1500 "	8 " "
Over 1500 and not exceeding	2500 "	12 " "

At these rates no objection should be made, as heretofore, to receiving the works by mail, and thus ensuring their speedy, safe, and regular delivery.

☞ Remittances and communications should be always addressed, post-paid, to the Publishers.

LEONARD SCOTT & CO.,
79 Fulton st., entrance 54 Gold st. N. Y.

N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.

Feb. 1852—oam

AN APPEAL IN BEHALF OF

Racine College.—The undersigned, having been elected President of this infant institution, recently chartered by the Legislature of Wisconsin, and having been requested by the Board of Trustees to act as their agent, in soliciting donations to aid it, feels it his duty to present the subject before the Churchmen and Church Ladies of New York, soliciting for it their favorable consideration. Racine is now an incorporated city, of 6,000 inhabitants, where, eighteen years since, no white man resided. The citizens, though not wealthy, have given $10,000 to found a college there, under the auspices of the Church. Ten acres of land, beautifully situated, have already been secured; and a College edifice is to be erected during the ensuing summer. Beyond this, it is proposed to devote the first donations to the building of a residence for the President, as a most desirable item of endowment; and this is the immediate object of the present Appeal; as it will be a principle of this College, not to become involved in debt.

Any donations for this object, will be gratefully received and may be forwarded to Horace Webster, LL. D., No. 114 West 23rd St., who has kindly consented to take charge of the same.

Mar 27-5t-fr ROSWELL PARK.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf

Trinity Hall, Utica, Feast of the Annunciation.

FAMILY BOARDING SCHOOL for Boys, at Yorkville, N. Y. Number limited to 20. The Summer Term of the Locust Hill School will commence on Monday, the 3d of May. Circulars may be obtained at the Book store of Clark, Austin & Co., 205 Broadway, or from the subscriber. G. W. FRANCIS, A. M.

Yonkers, March 29, 1852. ap3-4t$

EPISCOPAL ACADEMY.
REV. EDWARD BALLARD

Episcopal Academy of Connecticut, Rev. Edward Ballard, A. M., Principal. The Spring Session of 14 weeks will commence on the last Thursday of April. Pupils are received with the family of the Principal, for $60 per Session, payable in advance. Circulars and full information may be found at Stanford & Swords', 137 Broadway.

Cheshire, Ct., March 23, 1852. ap3-4t

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th-tf

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.

School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher

List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap10-10t

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 3½ to 5½ and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31—3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

For sale by
DOREMUS & NIXON,
jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of	French and Italian,
James Brown,	"	Classics and Mathematics,
Leopold R. Briesach,	"	German,
Hildebrando Marti,	"	Spanish,
Joel E. Barlow,	"	Drawing and Penmanship,
R. Bond,	"	Painting in Oil and water colors,
Wm. H. Walter,	"	Piano Forte and Organ,
James A. Johnson	"	Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe,	"	Assistant in Junior Department.
———————,	"	Tactician.

VISITORS.

Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.

Wanted, a Tactician. Ap 10-10t

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.

New and Beautiful Books,

For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character*." By the author of "*Charlie Burton*." With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character*." By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character*." By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

TIMID LUCY. By the author of "*My little Geography*"—"*Fear not Little Flock*." With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 238 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WATCH AND PRAY. A sequel to "*Helen Morton's Trial*." By Mrs. Joseph C. Neal. With beautiful illustrations executed by N. Orr, from designs by Matteson. 1 vol, 248 pages; 16ma, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

THE WAY THROUGH THE DESERT; or, THE CARAVAN. By the Rev. R. Milman, M. A. With four beautiful illustrations, executed by Bobbett and Edmonds, from designs by Field. 1 vol, 110 pages: 16mo, fine muslin, (62c), gilt edges, (75c), 18mo, half morocco binding, (31c), fancy paper covers, (25c).

THE CHERRY STONES; chiefly from Posthumous MSS. of the late Rev. Wm. Adams. Edited by the Rev. H. C. Adams. With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 243 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WHAT DO I WANT MOST. By Mrs. S. C. Studley. With two fine engravings, from designs by Matteson. 117 pages, 16mo, fine muslin, (50c), gilt edges, (63c), 18mo, half morocco, (25c), fancy paper covers, (14c).

THE FRIENDS. *A Tale for Youth*. With a frontispiece, 102 pages, 18mo, muslin, (25c), half morocco, (22c), fancy paper covers, (10c).

PHŒBE, OR THE HOSPITAL. By the author of "*The Friends*." With a frontispiece. 70 pages, 18mo, muslin, (25c), half morocco, (15c), fancy paper covers, (7c).

THE PRIMROSES, OR THE ELDER SISTERS. By the author of "*The Friends*." With a frontispiece. 65 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

MAURICE FAVELL, OR THE SINGING LESSONS. By the author of "*The Friends*." With a frontispiece. 64 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

THE PRIZE, OR THE PRECIOUSNESS OF A MEEK AND QUIET SPIRIT. By the author of "*The Friends*." With a frontispiece. 45 pages, 18mo, muslin, [26c], half morocco, [12c], fancy paper covers, [5c].

LETTER TO A YOUNG PERSON ON BECOMING A MEMBER OF A CHURCH CHOIR. By the Rev. George A. Leakin. With a finely engraved frontispiece. 24 pages, 18mo, half morocco, [9c], fancy paper covers, [3c].

THE ROOK, AN EXAMPLE OF INDUSTRY. With two fine engravings. Muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

Beautiful Gift Books,

In Fancy Paper Covers, in Packages, or Singly.
Super 16mo. Editions in Enamelled Paper Covers.

Package No. 1	$1 06
The Shadow of the Cross,	25
The Old Man's Home,	25
The Distant Hills,	25
The King's Messengers,	25
Package No. 2	$1 06
The Dark River,	31
The Combatatants,	37
The Revellers, the Midnight Sea, and the Wanderer,	38
Package No. 11	$1 06
Helen Morton's Trial,	37
My Mother's Jewel,	38
Agnes and Eliza,	31
The CHURCH CATECHISM, and Order of Confirmation, Illustrated with 16 fine Engravings. *Covers printed in gold*,	28

Books for Children and Youth,

In Fancy Paper Covers, in Packages, or Singly.
Designed for Cheap Distribution.

Package No. 3	$0 68
The Shadow of the Cross,	16
The Distant Hills,	16
The Old Man's Home,	16
The King's Messengers,	20
Package No. 4	$0 57
The Dark River	20
The Combatants,	25
The Revellers,	14
The Midnight Sea and the Wanderer,	08
Package No. 5	$1 00
Helen Morton's Trial,	25
Harry and Archie,	12
The Dove,	08
Christmas Carol,	05
Stories on the Lord's Prayer,	12
Story of Joseph and his Brethren,	10
Edward Trueman,	10
The Castle on the Rock,	08
Fidelis, an Allegory,	05
Memoir of Cameron Masten,	08
Package No. 6	$1 00
George Austin,	16
Charlie Burton,	14
Bessie Gray,	12
The Dog,	10
Stories Illustrative of our Duty to God,	10
Prasca Loupouloff,	10
The Cripple of the Rail Road,	08
Emma,	08
The Widow's Son,	08
Little Mary's Trouble,	05
Package No. 7	$0 47
Gottfried, or the Island Hermitage,	14
The Castle of Falkenbourg,	07
Simple Stories,	05
The Children of Hazlewood School,	05
Bad Habits	04
Norah,	04
Bear and Forbear,	04
James Ford	04
Package No. 8	$0 75
My Mother's Jewel,	25
Agnes and Eliza,	20
Sequel to Harry and Archie,	12
William Norton,	12
Little Annie and Her Nurse,	06
Package No. 9	$0 38
The Noble Army of Martyrs,	14
Marion Martin,	08
The Lark,	08
Thomas and Anne Thompson,	04
The Christmas Secret,	04
Package No. 10	$0 25
The Rocky Island,	04
The Little Wanderers,	04
The Prophet's Guard,	04
The Vision of the Three States,	08
The King and his Servants,	05

New Books.

Package No. 12	$0 36
The Prize; or, The Preciousness of a Meek and Quiet Spirit,	05
Maurice Favell; or, The Singing Lessons,	07
The Primroses; or, The Elder Sisters,	07
Phœbe; or, The Hospital,	07
The Friends. A Tale for Youth,	10
Package No. 13	$1 00
Timid Lucy, by Miss Tuthill; with 4 beautiful engravings, from designs by Matteson.	22
Watch and Pray. A Sequel to Helen Morton's Trial; with 4 beautiful engravings, from designs by Matteson.	22
The Way Through the Desert; or, The Caravan. An Allegory, by the Rev. R. Millman; with 4 beautiful engravings from designs by Field,	20
What Do I Want Most? By Mrs. S. C. Studley; with 2 fine engravings, from designs by Matteson,	14
The Cherry Stones, from MSS. of the late Rev. W. Adams, author of "The Old Man's Home." Edited by Rev. H. C. Adams; with 4 beautiful engravings, from designs by Matteson,	22
Package No. 14	$0 36
1 The Holiday Week; and the Bird's Nest,	4
2 The Little Girl who could not hold her Tongue; and, The Folly of Wishes,	2
3 The Happy Cottagers; and, May Day,	3
4 The Wreck; and Conscience,	2½
5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
7 Look not on Temptation,	3
8 The Crutch,	3
9 What O'clock is it? and Truth the Best Policy,	3
10 The Fickle Girl; and Miss Pert,	3½
11 The Discontented Boy; and, The Labor of Idleness,	3
12 The Nursery Ground,	4
Package No. 15	$0 36
1 Norton Hargrave	6
2 Idle Jane	2
3 Robert Wiles; or Too Fast at First	3½
4 The Generous Boy	3
5 Miss Charlotte	3
6 Sauntering Sam; and, Bustling Bob	2½
7 Honor and Honesty; and, No Weather sent in vain	3
8 Mary Kingston	2
9 Judge No One's Motives	3
10 The Deaf Widow	2
11 Lota	2
12 The Birth Day	4
Package No. 16	$0 36
1 The Prize Day	4
2 Maria Calvert; and, Joseph Hervey	3½
3 The Passionate Boy	3
4 The Holiday Visit	3½
5 Civility Never Lost	3
6 It Will do To-morrow	3
7 Oliver Kirby	4
8 Fear to Fall	2
9 Ethel Bulkeley	3
10 A Stitch in Time	3
11 Mrs. Gibson	4
12 The Good Mother	3

Not in Packages.

The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy	6
Letters to a Young Person Becoming a Member of a Church Choir	3
The Loss of the Kent East Indiaman	4½
The Jewels, or Michael Ashdell's Trial	8

Address orders to
DANIEL DANA, JR., Agent,
20 John street, New York.

Nov. 15.—tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, NewYork, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.